

**A40A2FD**  
**FRANCES PAUL DeGERMAIN      NOVEMBER 8, 2010**

BEFORE THE NAGPRA REVIEW COMMITTEE

- - -

In the Matter of:	)
	)
The Dispute between Sealaska	)
Corporation and Alaska State	)
Museum Relative to the	)
Teeyhittaan Yeil Aan Kaawu	)
Naa S'aaxw (Leader of All)	)
Ravens Hat,	)
	)
-----	

VIDEOTAPED DEPOSITION OF  
  
FRANCES PAUL DeGERMAIN  
  
Seattle, Washington  
  
November 8, 2010

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1	APPEARANCES	1	MR. SLOTNICK: Okay. So my name is	09:09
2		2	Neil Slotnick. I'm an Assistant Attorney General	09:09
3	For State of Alaska and Alaska State Museum:	3	representing the State of Alaska.	09:10
4	Stephen C. (Neil) Slotnick	4	And today is Monday, November 8, 2010, and we're	09:10
5	Assistant Attorney General	5	taking the deposition of Frances Paul DeGermain, and we	09:10
6	State of Alaska	6	are located at 6343 Sand Point Way Northeast, Seattle,	09:10
7	Department of Law	7	Washington.	09:10
8	Civil Division	8	And present in the room is Ben Paul who is	09:10
9	Labor & State Affairs Section	9	Ms. DeGermain's grandson --	09:10
10	123 4th Street, Dimond Courthouse.	10	THE WITNESS: No, no, no, no, nephew.	09:10
11	P O Box 110300	11	MR. SLOTNICK: Nephew, excuse me, pardon me.	09:10
12	Juneau, Alaska 99811-0300	12	THE WITNESS: I have a granddaughter but not	09:10
13	907.465.3600	13	that old.	09:10
14	neil.slotnick@alaska.gov	14	MR. SLOTNICK: -- nephew of Frances Paul	09:10
15		15	DeGermain.	09:10
16		16	We have Budd Simpson representing Sealaska, and	09:10
17		17	myself, Neil Slotnick, and the court reporter	09:10
18		18	Gayle --	09:10
19		19	COURT REPORTER: -- Hays.	09:10
20		20	MR. SLOTNICK: -- Hays.	
21		21	COURT REPORTER: Yes.	
22		22	MR. SLOTNICK: Okay. Could you please swear in	
23		23	the witness?	
24		24		
25		25		

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1	FRANCES PAUL DEGERMAIN, having been first duly		1	When my father came back to Alaska in -- to live in	09:14
2	sworn by the Notary, deposed and		2	1920 -- resulted in his living in 1920, that is -- he	09:14
3	testified as follows:		3	realized that he had to stay for his -- the sake of his	09:14
4			4	people.	09:14
5	EXAMINATION		5	The ANB, Alaska Native Brotherhood, was already	09:14
6	BY MR. SLOTNICK:		6	organized, but they had required that everybody speak	09:14
7	<b>Q And Ms. DeGermain, could you please state your</b>	09:10	7	English at their meetings. Dad knew that shouldn't	09:14
8	<b>name and address for the record?</b>	09:11	8	happen. They had to get the -- they had to talk to the	09:14
9	A Well, you've already given my address. My name	09:11	9	elderly people, so he changed the thing and said that	09:14
10	is Frances Paul DeGermain. My Tlingit name is	09:11	10	you're -- you can speak Tlingit which meant he had to	09:14
11	Shah-nah-Xee Nahn-ya-ahyl. I belong to the Wolf clan,	09:11	11	revise -- that is, relearn -- his Tlingit, and he did,	09:14
12	Shgut'quon Federation of the Tlingit Nation.	09:11	12	because he did a lot of traveling, and as he traveled, he	09:14
13	I was born in 1924 in Ketchikan, Alaska where my	09:11	13	spoke with people. He asked them, who are you, who are	09:14
14	father was practicing law. My mother worked as his	09:11	14	your relatives, what is your tribe, tell me some stories,	09:14
15	secretary and general this and that. Her mother,	09:11	15	and he wrote those things down.	09:14
16	Gertrude Lackey, who was the widow of a Presbyterian	09:11	16	Anyway, he went -- after he left Alaska initially as	09:15
17	minister, stayed home with the children. My two older	09:11	17	a child. From Carlisle, he went to the Banks Business	09:15
18	brothers, my third brother and me were really two	09:11	18	College. Then he was going to go to the Dickenson Law	09:15
19	families. There's, oh, eight -- ten years or so between	09:11	19	School, but Tillie called him back to Alaska, and he --	09:15
20	second and third brothers. And she reared us. She was	09:11	20	she needed help, she wasn't well, and so he became a	09:15
21	Nanny. She took care of us.	09:11	21	preacher, too. And he preached to the people, and he had	09:15
22	My parents' social work evolved around the	09:11	22	a very, very strong sense of what's right and what's	09:15
23	Presbyterian Church entirely. In those days, for a long	09:11	23	wrong.	09:15
24	time afterwards, racism was rampant, and my parents	09:12	24	During the legislature of 1931, my father was asked	09:15
25	worked hard in the church and really didn't notice it,	09:12	25	to come to Alaska to consult and assist in writing a	09:15
Page 6			Page 8		
1	but the children noticed it. My brothers noticed it,	09:12	1	Workmen's Compensation Act, which was timely because he	09:15
2	my -- and I noticed that -- the racism. But that's the	09:12	2	had been working on -- when he had been working in an	09:15
3	way it was.	09:12	3	insurance company in Portland, they had put together a	09:15
4	Now, who was my father? His name was -- his Native	09:12	4	Workmen's Compensation Act for the State of Oregon so he	09:15
5	name was Shquindy Tee-hit-ton of the Shgut'quon	09:12	5	knew what he was -- what was going on.	09:16
6	Federation of the Tlingit Nation. He was born on May 7th	09:12	6	Anyway, he was the only consultant who wasn't paid.	09:16
7	in 1885, and he died on March 4, 1977. He was of the	09:12	7	That's been our luck all our lives.	09:16
8	warrior class, and he was a warrior.	09:12	8	Anyway, mother joined him in Juneau. And at the end	09:16
9	There's that picture of him here. Well, he in his	09:12	9	of the school year -- I was in the seventh grade --	09:16
10	football uniform at Whitworth College. And talk about	09:12	10	Nanny, what I called my mother's mother, and my mother,	09:16
11	attitude! But anyway, he was needed.	09:13	11	Bob and I moved to Juneau.	09:16
12	My grandmother was a social worker, I guess, you	09:13	12	By that time, Dad had an apartment in the Goldstein	09:16
13	could call her, and teacher and a preacher for the	09:13	13	Building. He had three -- three rooms adjoining. One	09:16
14	Presbyterian Church all her life. From the time she was	09:13	14	room was his law office in the middle, one was our dining	09:16
15	about, oh, twelve, she was -- had been rescued from a	09:13	15	room and curtained-off my brother's bedroom.	09:16
16	disastrous marriage, and she went into a home for girls	09:13	16	And anyway, we lived there until it burned in 1939 on	09:16
17	in the Presbyterian Church, and from there she spent the	09:13	17	February 8th. That was a tremendous shock. We lost	09:17
18	rest of her life working in the Presbyterian Church.	09:13	18	everything, all of my father's legal papers, all the lore	09:17
19	<b>Q You're talking about your paternal grandmother,</b>	09:13	19	that Dad had collected, all the records he had kept of	09:17
20	<b>that would be William's mother?</b>	09:13	20	all the people, everything. My mother lost all her white	09:17
21	A My father's mother. She was very religious.	09:13	21	lady's treasures, her porcelain, her silver, her plate	09:17
22	She believed in God. She and her second husband,	09:13	22	service, her cut glass, her gold jewelry.	09:17
23	William Tamaree, were reared in the old custom way. They	09:13	23	However, when we moved from Ketchikan to Juneau, my	09:17
24	understood the old -- the old language, they understood	09:13	24	grandmother had been in charge of the packing, and she	09:17
25	the protocol, they understood how things were done.	09:13	25	packed the hat, the Tee-hit-ton hat, in a barrel along	09:17
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1	with a four-point Hudsons Bay blanket. There were some	09:17	1	<b>been doing.</b>	09:21
2	other things in there, too. And they didn't get burned.	09:17	2	A This is my brother's book. Well, I started --	09:21
3	So Cash Cole -- oh, when we moved from Ketchikan,	09:17	3	<b>Q Can you tell me, what's the name of that book</b>	09:21
4	everything was stored in Cash Cole's barrel. And as we	09:17	4	<b>and --</b>	09:21
5	got ourselves together and moved stuff into the Goldstein	09:18	5	A This book is called "Then Fight For It" by	09:21
6	Building apartment, we didn't take that barrel. It's a	09:18	6	Fred Paul, and the subtitle is, "The Largest Peaceful	09:21
7	good thing, too, because it would have been burned.	09:18	7	Redistribution of Wealth in the History of Mankind," and	09:21
8	Incidentally, two Chilkat blankets did get burned.	09:18	8	it's also that creation of the North Slope Borough which	09:21
9	Anyway, that raised Dad's consciousness afire, plus	09:18	9	I'll bet you that all the other boroughs made their	09:21
10	the fact that that was -- that Tee-hit-ton hat was the	09:18	10	boroughs like because there was no such thing as a	09:21
11	second hat anyway. The initial one had been burned.	09:18	11	borough when Fred started working on it. And here's the	09:21
12	The first one had abalone shells, decorations, on it.	09:18	12	history of how the Alaska Land Settlement was resolved.	09:21
13	There's a picture of it. My mother drew this. And what	09:18	13	In 1924, my father started, as a little grain of sand	09:21
14	is red here is copper now. Initially -- well, this --	09:18	14	saying, Alaska belongs to us; if we were never conquered,	09:21
15	the eye was still abalone shells, but all of those were	09:18	15	and we should be paid.	09:21
16	abalone shells.	09:18	16	So, well, of course, you know, that didn't help his	09:22
17	MR. SIMPSON: This is the original hat here?	09:19	17	relations with the white people because they had walked	09:22
18	THE WITNESS: No. This is the second hat	09:19	18	in and taken over -- what do they call that, something	09:22
19	because the first one burned.	09:19	19	franchise. I've forgotten the word for it.	09:22
20	A Anyway -- oh, I should say how we got that hat.	09:19	20	White people came in, missionaries came in,	09:22
21	One day -- Neil Cash was the chief of the	09:19	21	bureaucrats came in, and they took over. After all,	09:22
22	Tee-hit-ton, and he was a drunkard, and he sold the hat	09:19	22	Alaska was "uncivilized." I don't know how they can get	09:22
23	to Walter Waters in Wrangell who had -- managed the Bear	09:19	23	that way because there was no -- no poverty when they	09:22
24	Curio Shop. And Tillie, my grandmother, Tillie Paul	09:19	24	came into southeastern Alaska. There were no widows not	09:22
25	Tamaree, was walking along, and she saw the hat in the	09:19	25	taken care of. Each tribe took care of their widows and	09:22
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1	window. So she went in, and she had a conversation with	09:19	1	took care of their children. It ended up sometimes the	09:22
2	Walter about it. The next morning, the hat was in a bag	09:19	2	chief would have more than one wife, but if the wife was	09:22
3	in front of her door.	09:19	3	an elderly lady, she was there to run his household, and	09:22
4	Now, I don't know whether she arranged while she was	09:19	4	she would pick out a young lady who would become his wife	09:22
5	talking with Walter to give him the "bride" price	09:19	5	in truth and would bear the children; very important to	09:22
6	canoe -- it's here somewhere, one of these pictures --	09:19	6	have children, very important to have daughters. They	09:23
7	where he did that then; or whether, because he gave her	09:20	7	are the ones that keep it going. Anyway --	09:23
8	the hat back, she gave it to him.	09:20	8	<b>Q So let's back up and stick with that book.</b>	09:23
9	But anyway, this canoe was a Haida carving. They	09:20	9	<b>What was your role in Fred's book, if you could</b>	09:23
10	made the best canoes. Louie Paul Perot's grandfather was	09:20	10	<b>explain Fred's book?</b>	09:23
11	so ashamed that Tillie and Louie were married white-man	09:20	11	A In Fred's book? Oh, Fred had written a lot of	09:23
12	style and didn't do the usual trading which happened in	09:20	12	stuff, and I sorted it out and put it together,	09:23
13	marriages, that he had this canoe built and gave it to	09:20	13	discussing with him because he was still alive. And then	09:23
14	Tillie.	09:20	14	a book without -- Fred was a lawyer, and this book is	09:23
15	Well, it was huge. What was she to do with it? So	09:20	15	legal.	09:23
16	anyway, she gave it to Walter Waters, and that was part	09:20	16	But things have to be explained, so I prepared	09:23
17	of the stuff that was burned when the waterfront in	09:20	17	appendices on it and I -- near the end, and I would --	09:23
18	Wrangell was burned later on after it was sold and Walter	09:20	18	for instance, an hourglass, tree of life, which gave his	09:23
19	was dead.	09:20	19	descendants and his history -- family tree; pertinent	09:24
20	So let's see. Where are we?	09:20	20	facts and events, listing all the cases, the acts, and	09:24
21	BY MR. SLOTNICK:	09:20	21	things that were started all the way from the Alaska	09:24
22	<b>Q Well, Frances, can I ask you about some of these</b>	09:21	22	Constitutional Convention in 1956, and, oh, Indian Civil	09:24
23	<b>materials that are here that you've been working on?</b>	09:21	23	Rights Act in 1968, things like that; a bibliography;	09:24
24	A Oh, yes.	09:21	24	abbreviations, because, you know, every time you -- every	09:24
25	<b>Q And if you could explain what it is that you've</b>	09:21	25	time you write "OPEC," you don't say "Oil-Producing	09:24
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1	Export Company," you say "OPEC." And there's one -- law	09:24	1	there and it should be there, I go look to find it and	09:27
2	cases referenced.	09:24	2	make sure it's there.	09:28
3	It's useful if somebody else wants to get into	09:24	3	If there's a legal clause this wasn't collected after	09:28
4	position to sue for their rights with the government.	09:24	4	the definitization of a letter contract, I went to the	09:28
5	<b>Q Let me ask a little bit about your own</b>	09:24	5	contract manager, and I said, "Hey, are you going to	09:28
6	<b>background. What's your education?</b>	09:24	6	include this as a change?" One young man looked at me,	09:28
7	A Oh, yes, of course. My family -- my father was	09:24	7	and he said, "Are you telling me how to do my job?" "Oh,	09:28
8	a frustrated opera singer, so when it was decided that I	09:24	8	no, I wouldn't dream of doing that," but I went to his	09:28
9	could sing, my parents sent me back to Rochester,	09:25	9	boss, and that was the last time he did that.	09:28
10	New York, and I was -- I had been accepted by the Eastman	09:25	10	<b>Q Let's get back to maybe knowledge of Tlingit</b>	09:28
11	School of Music under the University of Rochester, and I	09:25	11	<b>society.</b>	09:28
12	stayed there and became a singer.	09:25	12	<b>Would you say that you have knowledge of Tlingit</b>	09:28
13	And when I finished school there, I went back to	09:25	13	<b>history and traditions?</b>	09:28
14	Alaska and got a job. I'm a bachelor in music and voice.	09:25	14	A Now, in working with these -- with Dad's book,	09:28
15	You know, what kind of a future is there unless you're an	09:25	15	not Fred's. Fred's was all legal and to do with the	09:28
16	outstanding singer or willing to starve in an attic which	09:25	16	Alaska Land Settlement.	09:28
17	I'm not. You go back home and you try to help what you	09:25	17	When I started working with Dad's book --	09:28
18	can in your hometown.	09:25	18	<b>Q So explain to me what you mean by "working with</b>	09:28
19	And there, I sang in the local churches, and I got a	09:25	19	<b>Dad's book."</b>	09:28
20	job as a secretary in the Treasury Department and	09:25	20	A Okay. Dad tried to get the book published.	09:28
21	directed a choir and got married, went and moved to	09:25	21	Bob Henning of the Alaska Sportsman accepted it. He had	09:28
22	Anchorage, had my baby and -- son, and my husband and	09:26	22	a box this full of single space from the top to the	09:29
23	I -- well, my husband was very handsome, but that's about	09:26	23	bottom to each side words. And his administrative	09:29
24	all.	09:26	24	secretary looked at that. And for a while, she said she	09:29
25	Anyway, I moved back to Alaska and -- I mean, back to	09:26	25	could do it, but then she said, "No."	09:29
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1	Juneau. And my parents, my mother and father, are the	09:26	1	So I got that box back, and I went through that box,	09:29
2	ones who reared my son because I, again as my mother was,	09:26	2	and I took -- I put it together, took away duplicates,	09:29
3	I had to work for a living.	09:26	3	took away things that could stand alone, and I developed	09:29
4	Well, when my mother decided she was tired, she said	09:26	4	that book. Three times, I read that book to my father,	09:29
5	to my father, "I want to retire." She was the executive	09:26	5	and we discussed things. And they -- when we came to a	09:29
6	director of Alaska Tuberculosis Society. "I'm going to	09:26	6	Tlingit word or something, we went over it.	09:29
7	go to Seattle and live with my children, and you can come	09:26	7	See, Dad spoke southern Tlingit, and he wrote this	09:29
8	if you want to." Well, he came, of course, but he would	09:26	8	book for the generations of Natives who grew up after the	09:29
9	take trips back to Alaska.	09:26	9	missionaries came and the bureaucrats came and tried to	09:30
10	Anyway, I got a job with the Boeing Company. And for	09:26	10	convince the Natives that they were uncivilized and their	09:30
11	thirty years, I was a contracts clerk working with --	09:26	11	culture was no good, and they had to do it the white way.	09:30
12	with all Boeing's government contracts and subcontracts	09:26	12	And he wrote that for them and for white people.	09:30
13	including not only the local ones but Huntsville,	09:27	13	So his spelling, for instance -- well, Shquindy,	09:30
14	New Orleans, et cetera, Birchall. I would extrapolate	09:27	14	S-h-q-u-i-n-d-y, that's simple, Shquindy; Tee-hit-ton,	09:30
15	data and put it in a mainframe computer, the financial	09:27	15	T-e-e-h-i-t-t-o-n. I don't know how they -- the	09:30
16	status, the classified data; everything but engineering	09:27	16	Sitka Tlingits spell it, the northern Tlingits spell it,	09:30
17	stuff, nothing to do with engineering. And that -- every	09:27	17	but it's got a whole bunch of double A's and double E's	09:30
18	month a report was kicked out, and it went to every	09:27	18	and Y's and stuff, and it's really complicated.	09:30
19	manager in the company and people that -- the shipping	09:27	19	But I'm not about to change it in his book because	09:30
20	people, stuff like that, and besides the bosses.	09:27	20	that's the way he wrote it, and I'll be damned if I'm	09:30
21	Anyway --	09:27	21	going to let the northern Tlingits tell my father how to	09:30
22	<b>Q So is it fair to say you have experience and</b>	09:27	22	do things. After all, if it weren't for him, I don't	09:30
23	<b>training in analytical --</b>	09:27	23	know where they'd be.	09:30
24	A I call myself visual, vocal and literal. If	09:27	24	Anyway, so this is the book.	09:31
25	it's not written down, it's not there; and if it's not	09:27	25	<b>Q Tell me what the book is about.</b>	09:31
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1	A The book is -- it's called, "The Alaska Tlingit,	09:31	1	the ceiling. Also, there would be fire, sparks, and	09:34
2	Where Did We Come From? Our Migrations, Legends, Totems,	09:31	2	there was a group of young men whose job it was to make	09:34
3	Customs and Tabus." And here it is.	09:31	3	sure that there would be no fire. Fire was always a	09:34
4	Now, the -- there's many pictures in it, and there's	09:31	4	danger in the life of the Tlingit people because it was	09:34
5	appendices. There's lists of -- for instance, "Clans,	09:31	5	so devastating. Fighting it was immense. Young men	09:34
6	Tribes and Houses." All the ones -- one of my cousins	09:31	6	liked to do it because they would get paid. So you know,	09:35
7	told me that there are over 200 tribes in the Tlingit	09:31	7	that's always -- you could earn some extra money.	09:35
8	culture.	09:31	8	So fire was always conscious in my father's mind.	09:35
9	Now, there are two clans, Wolf and Raven, and later	09:31	9	Let's see now.	09:35
10	Eagle was added to the Wolf, so it's Wolf, Eagle and	09:31	10	<b>Q While on the subject of fires -- I want to</b>	09:35
11	Raven, and there are over 200 tribes. Well, some people	09:31	11	<b>return back to your work on this book -- but on the</b>	09:35
12	call them phrathies, some people call them houses, but	09:31	12	<b>subject of fires, can you mention some of the serious or</b>	09:35
13	they aren't. "Clan" is blood; "tribe" is government.	09:32	13	<b>major fires that your father had been concerned about?</b>	09:35
14	You don't have a chief of a clan; you have a chief of a	09:32	14	A Well, of course, there's the Goldstein fire,	09:35
15	tribe.	09:32	15	1939, which we lost everything. There was -- the	09:35
16	There is the strong disagreement on the part of the	09:32	16	waterfront in Ketchikan burned.	09:35
17	current people in power of accepting that, but that's	09:32	17	The Hoonah fire, oh, that was a fire! That was	09:35
18	right. And you know, it's right, and I'm not going to	09:32	18	during the Second World War. Barrels of oil would float	09:35
19	change it.	09:32	19	in from the sea, and the people would snag them and stick	09:35
20	And there's appendices, clans and tribes. Then	09:32	20	them under the houses. Shortly before the fire, they	09:36
21	there's one on names and organizations, and there's a	09:32	21	came -- a group of them came and brought regalia that had	09:36
22	glossary, and there are -- there's a bibliography. Every	09:32	22	been in boxes. Middle-aged people had never seen the	09:36
23	single person's name who is in that -- In this book is	09:32	23	regalia that was in their boxes. They were astounded of	09:36
24	listed in an appendix.	09:32	24	what the old people dug out of their boxes, and they came	09:36
25	There are -- there are myths in here. For instance,	09:32	25	to Juneau. They were really showing off because there	09:36
<b>Page 18</b>			<b>Page 20</b>		
1	here's a chapter, "The Daysheeton Nahn and the Beaver,"	09:32	1	was a marriage going on in Juneau, and one of the	09:36
2	"The Daysheeton Beaver," "The Daysheeton Move to Angoon,"	09:33	2	families felt that the other family was beneath them, so	09:36
3	"Kogwanton Find a White Woman."	09:33	3	the family that -- it must have been the one from	09:36
4	<b>Q So is it fair to say that, in working on this</b>	09:33	4	Hoonah -- they went to show them, you know, we are not	09:36
5	<b>book, that you acquired knowledge of Tlingit customs --</b>	09:33	5	beneath you, we are high-class people. But they wouldn't	09:36
6	A Oh, gosh.	09:33	6	allow anybody to take pictures, except they allowed my	09:36
7	<b>Q -- and traditions?</b>	09:33	7	mother to come after she worked during the day -- she was	09:36
8	A It's wonderful what I've acquired. And -- well,	09:33	8	on the Arts Commission that set the -- set this exhibit	09:36
9	I just -- I feel grateful and humble, and I feel	09:33	9	up, too, incidentally -- she would come after the show	09:37
10	fortunate that I have been able to do this because an	09:33	10	closed at 10:00, and she would sketch hats. She -- then	09:37
11	entire nation is born.	09:33	11	after she sketched them and put in the colors and worked	09:37
12	Now, I'm also -- that's Dad's stuff. It's got a	09:33	12	with it like that, and then later on she made these	09:37
13	wonderful cover. I just love that. It's a drop around	09:33	13	wonderful pictures like, for instance -- of course, this	09:37
14	the border of a rain screen. And you know, when you --	09:33	14	is the Tee-hit-ton hat. That did not go. That wasn't	09:37
15	if you camp, sometimes or always, there's a drop of rain	09:33	15	part of the exhibit. Anyway, there were other hats, too.	09:37
16	that will come through, and it will hit you in the eye.	09:33	16	There's this hat -- for instance, this hat was one of	09:37
17	That's what that represents.	09:34	17	the hats from Hoonah. She did that and others. This	09:37
18	Now, I've recently been working on a biography of my	09:34	18	is my mother's memoirs which I also worked on. It's not	09:37
19	grandmother. Tillie Paul Tamaree worked with the -- was	09:34	19	nearly ready. I'm going to use it as a basis of a book	09:37
20	reared initially around the campfire.	09:34	20	called "Living with a Native American Activist."	09:37
21	Oh, talking about campfire, yes, houses, big communal	09:34	21	Anyway, those hats, she drew up bigger, and they were	09:37
22	houses had platforms that were around, and in the center	09:34	22	turned over to the Juneau -- was it territorial, or was	09:37
23	was where the fire was, and that's where the heat, that's	09:34	23	it state -- the territorial museum as an exhibit, and	09:38
24	where the cooking was done.	09:34	24	they have it -- they put them in acid-free frames,	09:38
25	But also -- oh, it would -- the smoke would go up to	09:34	25	et cetera, and I think -- I don't know how often they	09:38
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**A40A2FD**  
**FRANCES PAUL DeGERMAIN**      **NOVEMBER 8, 2010**

1	show it, but they put on a big show, and the pictures are	09:38	1	A No, no. I did this. I did this all about my	09:41
2	available to witness in the basement of the building.	09:38	2	grandmother. I compiled -- the first two chapters	09:41
3	Anyway, those -- they went -- took them back to Hoonah,	09:38	3	comprised of the history of the churches. Let's see.	09:41
4	and they stored them and they had a fire.	09:38	4	My grandmother was born in 1860, so I started out in	09:41
5	<b>Q When you say "they took those back," are you</b>	09:38	5	1860, what was government like, what was -- what was	09:41
6	<b>talking about the regalia or the picture?</b>	09:38	6	religious buildings like.	09:41
7	A No, no, no, no, not the pictures. They took --	09:38	7	<b>Q When you say "what was government like," are you</b>	09:41
8	they took the actual regalia back to Hoonah and put them	09:38	8	<b>meaning the government of the Tlingit people in 1860?</b>	09:41
9	back in their boxes because they were not to be brought	09:38	9	A No, no, no, the white people. By now, you know,	09:41
10	forth until the next big party that they wanted to	09:38	10	the white people had come in and decided that, well,	09:41
11	impress on somebody. And they had a fire, and the whole	09:38	11	we're a pretty arrogant culture. I mean, I'm half --	09:42
12	village burned. That was a real tragedy.	09:38	12	more than half white, so I say "we" -- we believe that	09:42
13	Well, some people -- the only thing they had was,	09:38	13	what we do is right, and what everybody does isn't right.	09:42
14	they came to Mother and asked her to draw a picture for	09:39	14	And so they decided that they were going to teach	09:42
15	them so that they could have a picture of their hat that	09:39	15	these "uncivilized" Tlingits how to live, and they came	09:42
16	had belonged to their tribe.	09:39	16	in and took over.	09:42
17	Let's see. What else have we got here?	09:39	17	That's another problem that caused because they	09:42
18	<b>Q We're talking now on the major fires?</b>	09:39	18	had -- they may have had translators who were good in	09:42
19	A Yeah. Well, of course, Sitka burned. Oh, they	09:39	19	Tlingit, but they weren't good in English. And they	09:42
20	burned off Castle on top of the hill in Sitka. That	09:39	20	would use those translators to try to translate English	09:42
21	burned up, but, of course, that was much earlier.	09:39	21	into Tlingit and Tlingit into English, and it doesn't	09:42
22	St. Michael's Cathedral burned, huge fires,	09:39	22	work, because Tlingit is a descriptive language.	09:42
23	completely. And once they first get started, you know,	09:39	23	<b>Q So I don't want to get too far off track, but</b>	09:42
24	there's no stopping them. They don't have equipment to	09:39	24	<b>then your book, that addresses those kinds of issues</b>	09:42
25	put them out.	09:39	25	<b>and --</b>	09:43
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1	And let's see. I made a study of it last week. I	09:39	1	A Somewhat, somewhat. Tillie was a translator,	09:43
2	can't remember them all. Let's see.	09:39	2	but she was taught by SL Young. She used to translate	09:43
3	Hunts -- Ketchikan actually had two major fires, the	09:39	3	his sermons, and he worked with her very carefully	09:43
4	waterfront. And then Hunts had a store, that whole	09:40	4	because he would read the Bible with her. She was a	09:43
5	building burned.	09:40	5	devout Christian, which reminds me, they called this hat	09:43
6	<b>Q What about Wrangell?</b>	09:40	6	sacred. Well, "sacred" to me means revere. These	09:43
7	A Oh, Wrangell waterfront, that was a terrible	09:40	7	artifacts are not revered; they are respected. I think	09:43
8	fire, too. That happened in 1953, I think it was. My	09:40	8	"respect" would be a better word than calling them	09:43
9	grandmother witnessed it, and I wouldn't be at all	09:40	9	"sacred." "Sacred" offends me. Obviously, the people	09:43
10	surprised if that didn't hasten her death.	09:40	10	that are doing that are not Christians. Well, such is	09:43
11	Walter Waters' stuff had been sold to the University	09:40	11	life.	09:43
12	of Washington Burke Museum, part of it, and part of it to	09:40	12	Anyway, yes, I collected this. There are some	09:43
13	the Denver Museum, and it was all on the waterfront ready	09:40	13	stories here. There are quotes. There are stories of --	09:43
14	to be shipped, and it caught fire.	09:40	14	well, here's "Totems and Crest Stories, the	09:44
15	So the cold storage burned, the bakery burned, I	09:40	15	Keet-kuh-wahl," which is a huge, huge, huge -- what do	09:44
16	think the Elks Hall burned; did over a million dollars of	09:40	16	they call that -- fin of a killer whale that has	09:44
17	damage, and irreplaceable.	09:41	17	manumitted specs of hair all around. That was a very	09:44
18	Anyway, by now, you see my father is beginning to	09:41	18	wonderful thing. It's disappeared. It was in Wrangell.	09:44
19	worry.	09:41	19	I don't know where it was in Wrangell, whether it was in	09:44
20	<b>Q Before we get onto that, why don't we get back</b>	09:41	20	the ANB Hall or where, but it disappeared.	09:44
21	<b>to the subject of the work that you had done, the</b>	09:41	21	There is a picture of Chief Shakes the Third that was	09:44
22	<b>research you've done and the work that you've done on</b>	09:41	22	in the ANB Hall. That disappeared. You know, those	09:44
23	<b>various publications.</b>	09:41	23	things should be -- should have been in a museum. Well,	09:44
24	<b>And just to sum up, you've worked on a book written</b>	09:41	24	they're gone, so what's done is done.	09:44
25	<b>by your grandmother, or did you write this book?</b>	09:41	25	And let's see. Then there's the founding of the	09:44
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1	Alaska Native Sisterhood and payment for injuries.	09:44	1	big box. This is all mine. Let's see. And that -- my	09:48
2	<b>Q What was the role of your grandmother in the</b>	09:45	2	mother's memoirs is going to be the basis of a book	09:48
3	<b>founding of the Sisterhood?</b>	09:45	3	called, "Living with a Native American Activist." And	09:48
4	A Oh, the Alaska Native Brotherhood was -- came	09:45	4	that's my father, and that wasn't easy.	09:48
5	out of a religious social group in Sitka, Sheldon	09:45	5	<b>Q You were living with your father for a time. Is</b>	09:48
6	Jackson's school, and it started out as a Bible class	09:45	6	<b>that true?</b>	09:48
7	that my grandmother taught.	09:45	7	A Oh, after -- let's see. Well, I lived with my	09:48
8	And the citizenship issue was a big issue, and so one	09:45	8	mother and father until -- well, after I came back from	09:48
9	of their strong -- their strong -- what they're planning	09:45	9	college, I lived with them up until then, then I went	09:48
10	to do was to become citizens. So they got together -- I	09:45	10	four years away from college and then I came back. I	09:48
11	think it was in 1913 if I got the date right. All these	09:45	11	lived with them until I got married. I moved to Alaska	09:49
12	young men who had been students at Sitka Industrial	09:45	12	one year, it didn't work, came back, and I lived with --	09:49
13	School met together, and they started the Alaska Native	09:45	13	we lived together as a family the rest of their lives and	09:49
14	Brotherhood. And let's see.	09:45	14	the rest -- I was going to say the rest of my life, but I	09:49
15	When Dad first came back to Alaska in 1920, they were	09:46	15	guess it will be the rest of my life, too, because I'm	09:49
16	having their annual convention in Wrangell, and my Uncle	09:46	16	completely wrapped up in these books about my ancestors	09:49
17	Louie asked Dad to go along. And Mother's last words	09:46	17	and my parents, so I guess I could say that, too, yeah.	09:49
18	were, "Don't you get involved. We're here to -- you know	09:46	18	<b>Q So I want to ask you a question about your</b>	09:49
19	why we're here, and it isn't to get involved." Well, he	09:46	19	<b>father's knowledge of the Tee-hit-ton.</b>	09:49
20	got involved. He knew there was some reason why three	09:46	20	A Well, my grandmother, Tillie, was a Tee-hit-ton.	09:49
21	times he was very close to death and he had not been	09:46	21	And let's see. Dad became chief of the Tee-hit-ton at	09:49
22	killed. He knew that God had spared him for a reason.	09:46	22	one of those interminable hearings the BIA and	09:49
23	And he decided that that was the reason, he had to come	09:46	23	subcommittees, et cetera, have in Alaska periodically.	09:49
24	back and help his people to acculturate into this world	09:46	24	And he was -- Julia Yacook, who was the old lady of the	09:49
25	that was taking over their lives, so he did.	09:46	25	tribe, which was a traditional position of a very	09:50
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1	And he became, I think -- I don't remember whether he	09:46	1	powerful woman who controls things behind the scenes, she	09:50
2	became secretary or president, whatever, he was the	09:47	2	came down during that hearing, and she announced to	09:50
3	spark. He had experience in all sorts of things from his	09:47	3	everybody there that Nick Cash, the current chief of the	09:50
4	work, in college, for instance, and in Portland; in his	09:47	4	Tee-hit-ton was ill and, therefore, she was appointing	09:50
5	banking business, he was in San Francisco in that; he was	09:47	5	that man, and she pointed to my father as the new chief	09:50
6	in the insurance business. He was in the right place at	09:47	6	of the Tee-hit-ton, so Dad became chief.	09:50
7	the right time, and he felt that God put him there for a	09:47	7	And nobody else was consulted. This was a little	09:50
8	reason, and my mother felt the same way because she was a	09:47	8	unusual, but that's the way it was done. And everybody	09:50
9	child of God also.	09:47	9	accepted it; nobody challenged it.	09:50
10	So anyway, that started the ANB off, and one of the	09:47	10	So he became chief; and as such, he theoretically had	09:50
11	first things he did was to make sure that the old people	09:47	11	control of all the regalia that belonged to the tribe.	09:50
12	could be understood.	09:47	12	Well, most of the regalia had gone down the whiskey road.	09:50
13	Now, let's see. Where were we? Yeah -- no. This is	09:47	13	There wasn't much left.	09:51
14	all my work. This --	09:47	14	So when Tillie got back the hat, she gave it to my	09:51
15	<b>Q If I interrupt, I'm sorry, but I want to get</b>	09:47	15	father to take care of, and that's -- I think I already	09:51
16	<b>this on the record, too.</b>	09:47	16	talked about the Goldstein fire. And the hat was saved,	09:51
17	<b>You understand that you were also writing another</b>	09:47	17	and he decided after that that he had better do	09:51
18	<b>booked based on your mother's memoirs?</b>	09:47	18	something. And so he got to talking with Jane Wallen who	09:51
19	A Well, that -- I haven't started that yet. I'm	09:47	19	was the curator of the -- was she curator of the Wrangell	09:51
20	going to use it as the basis of the book after Tillie's	09:48	20	museum? I think so.	09:51
21	book. This is Tillie's. No -- yeah. No, that's Dad	09:48	21	Anyway, he loaned it to her to take care of. And	09:51
22	book. This is Tillie's book. It's called, "Wrangell,	09:48	22	then, somewhere along the line, he thought, this isn't	09:51
23	Tillie's Town. And on the inside, I said, "And Sitka,	09:48	23	good enough, I think I better make it a gift, and so he	09:51
24	too." And this was hers. This is my father's book.	09:48	24	made a gift. He made -- he made -- what's the word I	09:51
25	Now, this is the compilation and sorting out of that	09:48	25	want -- he made some qualifications to the gift. He	09:51
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1	said, they have to have the top knot, these things, the	09:52	1	Alaska. He lived at Sheldon Jackson College, and he	09:55
2	second hatch --	09:52	2	taught a class in civil rights, and he lived on a small	09:55
3	<b>Q Can you describe what you're pointing to?</b>	09:52	3	Social Security pension and some -- I think he got	09:55
4	<b>You're pointing to the picture?</b>	09:52	4	involved in the pension that the Alaskans got as part of	09:55
5	A There are some straw round things on top.	09:52	5	the Alaska Land Settlement.	09:55
6	<b>Q That's a tree or rings?</b>	09:52	6	<b>Q So is it fair to say that your father was</b>	09:56
7	A I don't remember what they're called. They	09:52	7	<b>knowledgeable about Tee-hit-ton laws?</b>	09:56
8	are -- these rings represent a major potlatch, and there	09:52	8	A Oh, my grandmother had taught him the lore, the	09:56
9	were four of them initially. And then these are sprays	09:52	9	protocol, of the Tee-hit-ton family. He knew who the	09:56
10	of ermine tails. And they -- anyway, the museum was able	09:52	10	Tee-hit-tons were. Not only that, but when they were	09:56
11	to get somebody to build some more, and so they put it	09:52	11	working on the register trying to get people on the roll	09:56
12	together.	09:52	12	for -- to get Indian rights, the people the Bureau of	09:56
13	And he also said it had to be displayed showing that	09:52	13	Indian Affairs sent out did not work very hard in	09:56
14	he was the -- his name was to be displayed as the	09:52	14	collecting a roll. So Dad had a stack of cards, oh, at	09:56
15	custodian of the hat. And then he said the next	09:53	15	least, six inches tall of people he had -- who phoned him	09:56
16	custodian would be Richard Rinehart, Sr. if he survived	09:53	16	to say, hey, I hear there's a roll being made, I'm	09:56
17	Dad. Otherwise, Dad suggested alternative male	09:53	17	Tlingit. So he would start questioning, what is your	09:56
18	Tee-hit-ton members. It had to be a male, and it had to	09:53	18	name, who are you related to, where were you born, and he	09:56
19	be high caste. Well, that was to be a problem faced	09:53	19	collected those cards, and he turned the names into the	09:56
20	later.	09:53	20	Bureau of -- yeah, I guess it was -- whoever was	09:57
21	Anyway, they had -- he donated it to the museum. He	09:53	21	collecting the roll, I've forgotten who did that --	09:57
22	advertised abroad what he was planning to do. He waited.	09:53	22	and to prove that they were Indians.	09:57
23	There were no objections. He -- who was he to consult?	09:53	23	Anyway, he had a tremendous list, and he would call	09:57
24	Let's see. Well, I'm sure he consulted my mother. I'm	09:53	24	people, I heard from so and so, he tells me that -- they	09:57
25	sure he consulted my Uncle Louie.	09:53	25	tell me that you are so and so. Yeah, you are -- you can	09:57
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1	I don't know if he consulted Richard Rinehart. I	09:53	1	join, but you have to apply. And so he would tell them	09:57
2	think Richard was at the time in Portland, but I'm not	09:54	2	that, and they would apply, so he did a lot.	09:57
3	sure.	09:54	3	<b>Q So do you know about how many Tee-hit-ton there</b>	09:57
4	Anyway, he -- oh, the other Tee-hit-tons were spread	09:54	4	<b>were at 1965 --</b>	09:57
5	abroad. I know there were some in New York, there were	09:54	5	A Oh, I haven't any idea. However, they must have	09:57
6	some in Florida, there were some in New Orleans, there	09:54	6	been quite powerful because they controlled over	09:57
7	were some in Portland and some in San Francisco. No way	09:54	7	352,000 acres of land including many very important	09:57
8	could he consult those people. Besides, they probably	09:54	8	fishing grounds. They were powerful.	09:58
9	weren't interested. By that time, they were too busy	09:54	9	But by the time -- you know, where did everybody go?	09:58
10	living their daily lives.	09:54	10	Well, smallpox; I hate to say syphilis, but yes, a lot of	09:58
11	Gathering tales and protocol and that sort of thing	09:54	11	them died of syphilis. I don't know whether they were	09:58
12	was done during the winter. In the summer, spring, they	09:54	12	Tee-hit-tons, of course, a lot of Natives died of that;	09:58
13	were fishing. The summer, they were fishing to --	09:54	13	and measles, the hard measles, whooping cough. I, for	09:58
14	different kind of fish. In fall, they were hunting.	09:54	14	instance, had whooping cough as a small child.	09:58
15	Winter is when they had the potlatches and had all the	09:54	15	Oh, another thing. In all the traveling around Dad	09:58
16	parties and talked all the -- and told all the stories	09:54	16	did, he always corralled the older people and asked them,	09:58
17	and visited weeks on end.	09:54	17	tell me stories, what's your version of this story. And	09:58
18	Anyway, after they had the -- he changed it into a	09:54	18	there were different versions.	09:58
19	donation to the museum, they had a big potlatch, they had	09:55	19	In his book, I can remember a couple stories	09:58
20	a party, and they spread the word throughout the land	09:55	20	happening. I don't remember the story particularly, but	09:59
21	what he had done. He had obeyed Indian law, and he had	09:55	21	in his book, he'll say the northern people say this, the	09:59
22	obeyed white man laws, and then he rested. Oh, that's a	09:55	22	southern people say this, I think I'll use the southern	09:59
23	joke, son. My father never rested. In fact, he was	09:55	23	story, it seems to fit better. He'd say that, and that	09:59
24	working for his people the night before he died.	09:55	24	was in this book, "The Tlingit, Where Did We Come From."	09:59
25	Anyway, after my mother died, he spent more time in	09:55	25	<b>Q Do you know of anyone who was as knowledgeable</b>	09:59
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**A40A2FD**  
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1	<b>as your father about Tee-hit-ton laws and customs?</b>	09:59	1	<b>four documents as exhibits, and then I'll hand them to</b>	10:17
2	A There is no one, no one. They -- the thing is	09:59	2	<b>you and ask you to identify them and explain what they</b>	10:17
3	that, when he was collecting, he wrote it down.	09:59	3	<b>are.</b>	10:17
4	In those days, the young people were so busy making a	09:59	4	<b>(Exhibit Nos. 1 through 4 marked</b>	10:18
5	living, they didn't have the parties during the winter,	09:59	5	<b>for identification)</b>	10:18
6	for instance. Besides, they were too busy learning how	09:59	6	<b>BY MR. SLOTNICK:</b>	10:18
7	to be white people, and they had become ashamed of their	09:59	7	<b>Q Okay. Frances, we'll start with Exhibit 1. Can</b>	10:18
8	heritage. So they -- they didn't pay any attention to	09:59	8	<b>you explain what that is?</b>	10:18
9	it. It was lost.	10:00	9	A Okay. This is Exhibit 1. It is the foreword to	10:18
10	Now they're trying to recoup that. Well, I don't	10:00	10	the book that I have put together, compiled, collated,	10:18
11	know how they're going to recoup that because so much is	10:00	11	worked on from my father's notes, a filing -- I mean, a	10:18
12	gone into the winds, no way. Languages, they can	10:00	12	storage box, a standard storage box full of single-spaced	10:18
13	rehabilitate, but customs and culture, that's another	10:00	13	edge-to-edge typing, and this is the foreword. It's to	10:18
14	matter, which reminds me, how did Sealaska become a	10:00	14	the book that I wrote myself.	10:19
15	tribal -- what do they call it -- tribal something. What	10:00	15	MR. SIMPSON: This is the book, "Wrangell,	10:19
16	do they call it, tribal entity?	10:00	16	Tillie's Town"?	10:19
17	MR. SIMPSON: It's a regional corporation.	10:00	17	THE WITNESS: No. This is the book called, "The	10:19
18	A I know all about regional corporation. I was	10:00	18	Tlingit, Where Did We Come From." It is the story of the	10:19
19	there when all the battles were going on about settling	10:00	19	migration of -- "Our Migrations, Legends, Totems, Customs	10:19
20	the white-man style corporations, not under the purview	10:00	20	and Tabus," by William Lewis Paul, Shquindy. That's	10:19
21	of the SEC. Now, I'm not saying Sealaska needed it, but	10:00	21	Exhibit 1.	10:19
22	there were some corporations that the officers wiped the	10:00	22	BY MR. SLOTNICK:	10:19
23	corporation's money out for themselves, and no -- the	10:01	23	<b>Q Okay. Let me ask you this. You wrote this?</b>	10:19
24	people who were registered as belonging to that	10:01	24	A I wrote this.	10:19
25	corporation got nothing.	10:01	25	<b>Q Is it accurate?</b>	10:19
<b>Page 34</b>			<b>Page 36</b>		
1	Well, Sealaska held onto their money for a long time,	10:01	1	A Yes. It is accurate.	10:19
2	too, but they're beginning to cough up some dividends	10:01	2	MR. SIMPSON: Can I just clarify one item? You	10:19
3	which I'm exceedingly grateful for.	10:01	3	wrote this foreword to your father's book?	10:19
4	But anyway, they are not a tribal entity; and how	10:01	4	THE WITNESS: Yes.	10:19
5	they think that they can become one, I don't know. I	10:01	5	MR. SIMPSON: Okay. I understand.	10:19
6	can't help but think there's some hanky panky but, of	10:01	6	THE WITNESS: This is the foreword to my	10:19
7	course, one shouldn't say that.	10:01	7	father's book by Frances Paul DeGermain,	10:19
8	Anyway, such is life. But let's see.	10:01	8	Shah-nah-Xee Nahn-ya-ahyl.	10:19
9	MR. SLOTNICK: Would this be a good spot to take	10:01	9	A Now, this is a picture of the --	10:19
10	a break?	10:01	10	BY MR. SLOTNICK:	10:19
11	THE WITNESS: All right.	10:01	11	<b>Q You're holding Exhibit 2.</b>	10:19
12	MR. SLOTNICK: Why don't we go off the record.	10:01	12	A Exhibit 2, this is a picture which is a drawing	10:19
13	(Break taken 10:01 a.m.	10:01	13	by my mother of the "bride" price that Tillie Paul	10:19
14	to 10:17 a.m.)	10:17	14	Tamaree, my father's mother's grandfather gave to	10:20
15		10:17	15	Tillie's Uncle Snook because he was ashamed that Louie	10:20
16	MR. SLOTNICK: This is Neil Slotnick, and I'm	10:17	16	Paul Perot and Tillie were married white-man style. It	10:20
17	operating the video camera in the deposition of	10:17	17	is a canoe carved by the Haida, and it was given to	10:20
18	Frances Paul DeGermain. This is Tape 2, a continuation	10:17	18	Walter Waters in exchange or as grateful for receiving	10:20
19	of that deposition.	10:17	19	the Tee-hit-ton hat back from his curio store in	10:20
20		10:17	20	Wrangell. The hat had been sold to him as -- by the	10:20
21	EXAMINATION (Continuing)	10:17	21	previous chief of the Tee-hit-ton tribe, and he was a	10:20
22	BY MR. SLOTNICK:	10:17	22	drunk.	10:20
23	<b>Q And Frances, what I'd like to do now is to start</b>	10:17	23	And this is a drawing that my mother made of the	10:20
24	<b>with some of the exhibits that you've been discussing,</b>	10:17	24	Tee-hit-ton hat. This hat is a replacement of the one	10:20
25	<b>and I'm going to ask the court reporter to mark these</b>	10:17	25	that was burned by -- prior to this. And the difference	10:21
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1	between that initial hat and this one is that the initial	10:21	1	Well, that's a hard thing to say what accomplishment I'm	10:24
2	hat had abalone. All these round circles were abalone	10:21	2	most proud of.	10:24
3	shells. This -- the eye was abalone shell, but the rest	10:21	3	He wrote everything down. He asked questions, and he	10:24
4	were copper.	10:21	4	kept a record. He asked the older people questions.	10:24
5	<b>Q Okay. And you're holding up Exhibit 3?</b>	10:21	5	Anytime something was -- for instance, in ANB	10:24
6	A And this is that hat. And this --	10:21	6	conventions, if somebody talked about something, he would	10:24
7	<b>Q Exhibit 4?</b>	10:21	7	ask questions; not necessarily to criticize but to make	10:24
8	A Exhibit 4 is my practice deposition on what I	10:21	8	people understand what they're talking about and what the	10:24
9	hoped to talk about in this deposition.	10:21	9	connotations would be.	10:24
10	<b>Q And who wrote that?</b>	10:21	10	There's a saying that, when he was defeated to the	10:24
11	A And I wrote it.	10:21	11	legislature the third time he ran, one of the opponents,	10:25
12	<b>Q When did you do that?</b>	10:21	12	a prominent legislative person said, "Oh, shucks, now	10:25
13	A I spent three hours yesterday afternoon, and I	10:21	13	I'll have to read all the bills again because Bill Paul	10:25
14	woke up in the middle of the night and thought of some	10:21	14	would get up and he'd say exactly what was in that -- a	10:25
15	more things. And here I am. It isn't word for word the	10:21	15	bill under discussion." That was an opponent that said	10:25
16	same, but it's -- generally, it covers what I've been	10:22	16	that. And that's what my father would do. He wrote	10:25
17	talking about because I do meander. Can't help it.	10:22	17	everything down, and he discussed it.	10:25
18	<b>Q Okay. So now --</b>	10:22	18	Let's see. On the other hand, what he accomplished	10:25
19	A Vocal, visual, literal. Okay.	10:22	19	was a very great price to his family. He wasn't in town	10:25
20	MR. SIMPSON: Before you go ahead though, just	10:22	20	when I was born. He was on one of his trips, for	10:25
21	for the record, I haven't had a chance to review any of	10:22	21	instance. And he was always going off. He was used to	10:25
22	these materials yet, so we would just reserve objections,	10:22	22	spending the weekends in a little boat going out to	10:25
23	if there are any, and I don't know if there are.	10:22	23	investigate streams and see what the fishing -- how the	10:26
24	MR. SLOTNICK: Fine. That's fine. Thank you.	10:22	24	fishing was doing.	10:26
25	Okay.	10:22	25	And of course, every time he went around town, he	10:26
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1	BY MR. SLOTNICK:	10:22	1	talked to people. We had no friends, I said. The	10:26
2	<b>Q You've used the word "crest" a few times.</b>	10:22	2	Indians thought we were uppity, and the whites thought we	10:26
3	<b>Could you explain to me what the significance of that</b>	10:22	3	were dirty Indians.	10:26
4	<b>term is?</b>	10:22	4	One of the reasons my mother got a job teaching	10:26
5	A "Crest," that's a white man word, but it's this.	10:22	5	school in Ketchikan was so she could prove Indians -- the	10:26
6	This would be a crest, this hat. This would be a crest.	10:22	6	Methodists had a mission school in Ketchikan. She got a	10:26
7	<b>Q And you're pointing to --</b>	10:22	7	job there. And she wanted to prove that Indians were not	10:26
8	A I'm pointing to the picture of -- it's -- the	10:22	8	dumb and they weren't dirty, and she proved her point.	10:26
9	bear would be -- the killer whale would be a crest. The	10:23	9	She spent her life, many, many -- she spent fourteen and	10:26
10	bear would be a crest. The eagle would be a crest.	10:23	10	a half years teaching Indian children, and they were just	10:26
11	<b>Q You mean representations of them?</b>	10:23	11	as smart as white children.	10:26
12	A I guess that would be a good -- I didn't look	10:23	12	And second, he got schools for his people. He was --	10:26
13	that word up in the dictionary. It's a white man word.	10:23	13	on one of the trips back in Washington DC, he would go to	10:26
14	You'd think I'd look it up, but I didn't. That's the	10:23	14	the Bureau of Education under the Bureau of Indian	10:27
15	best -- how I think what it means.	10:23	15	Affairs, and he would interest them in bringing schools	10:27
16	<b>Q And what's the significance of the crest or the</b>	10:23	16	up to the sixth grade to small villages in southeastern	10:27
17	<b>emblem?</b>	10:23	17	Alaska. He didn't try for anything for the Eskimos. He	10:27
18	A It's respected. I'll be damned if I'll say	10:23	18	kept his attention on his people in southeastern Alaska.	10:27
19	"sacred." It's respected. It's -- it's what a person	10:23	19	He brought the franchise to Natives two years before	10:27
20	is, what his tribe is. It's his life. It's -- I don't	10:23	20	the United States admitted that Natives were	10:27
21	know if I'd say "soul," but it's there. You've got to	10:23	21	United States citizens.	10:27
22	call it something. I don't know the Tlingit word for it.	10:24	22	Fourth, he got the Public Health Service interested	10:27
23	"Crest" fits.	10:24	23	in building -- in bringing medical attention to Alaska.	10:27
24	One of the questions you asked me was, what do I	10:24	24	They built two hospitals; one was in Bethel and one was in	10:27
25	remember -- what do I think of what my father has done.	10:24	25	Juneau, and then later there was a hospital in	10:27
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1	Mount Edgcombe.	10:27	1	A -- Franklin D. Roosevelt's big depression help.	10:31
2	And another great important thing was, he got Indian women	10:27	2	And then Bristol Bay, fishing. The canneries hired	10:31
3	and children accepted for health -- Aid to Dependent	10:27	3	Filipinos to man their boats. So Dad went to them and he	10:31
4	Mothers and Children, that's what it was.	10:28	4	says, "How come you don't have any Indians?" "Oh,	10:31
5	When he brought that act up into the legislature, it was	10:28	5	they're drunks, they're nobodys." "Okay. What if I give	10:31
6	something like fourteen to one. I don't remember if there	10:28	6	you 50 ANB members, men of good reputation? Would you	10:31
7	were just fifteen people, but it was him against everybody	10:28	7	take them?" "Okay. We will."	10:31
8	else. And he stood up and he said, "If you do not	10:28	8	So 50 ANB members of good reputation got jobs fishing	10:31
9	reconsider this vote on Monday morning, I am going to go	10:28	9	in Bristol Bay during the summer. My father fished there	10:31
10	to court, and I am going to file a case against all Aid to	10:28	10	one year. My brothers, Bill and Fred, fished there, I	10:31
11	Dependent Mothers and Children, and no one will get any."	10:28	11	think, two summers. They got -- they got -- they went to	10:32
12	Well, they reconsidered, and they gave the vote. It was	10:28	12	law school on it. My brother also played poker on the	10:32
13	unanimous, except because everybody knows Indians don't	10:28	13	back and managed to collect some, too.	10:32
14	require as much help as white people, the aid was less	10:28	14	Anyway, it was wonderful. Those things were	10:32
15	than white people got.	10:28	15	important that he did. Now, how can I say one was more	10:32
16	And then sixth, he got -- he got discrimination -- made an	10:28	16	important than another? I don't know. Anyway --	10:32
17	effort to help that. In Ketchikan, the Indians used to go	10:29	17	BY MR. SLOTNICK:	10:32
18	to the movies, and there were three movie theaters in	10:29	18	<b>Q Let me ask you -- let's turn to a different</b>	10:32
19	Ketchikan. Well, the owners decided that -- Gross, I	10:29	19	<b>subject. Let me ask you a little bit about your</b>	10:32
20	think, was the name of the guy that owned them -- he	10:29	20	<b>knowledge of Tlingit law and traditions. And I want to</b>	10:32
21	decided Indians had to sit in the way of last -- the way	10:29	21	<b>ask you about what the process was under Tlingit</b>	10:32
22	blacks were treated, and they didn't like it. So they	10:29	22	<b>traditions for making major decisions.</b>	10:32
23	came to Dad, and he said, "Well, why don't you boycott?"	10:29	23	A Oh, there would be a consultation. Let's see.	10:32
24	And so they did. And since Indians were very important in	10:29	24	Okay. We have a tribe, a tribe.	10:32
25	the way of customers, why, they soon decided that they	10:29	25	MR. SIMPSON: May I interrupt you?	10:32
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1	wouldn't require that.	10:29	1	THE WITNESS: Sure.	10:32
2	He -- also, while he lived in Ketchikan, the ANB had a	10:29	2	MR. SIMPSON: Pardon my doing this but it's sort	10:32
3	dinner and dance party in the Blue Fox Restaurant which is	10:29	3	of part of the process.	10:32
4	a very upply restaurant and didn't allow Indians. But	10:29	4	Neil, you asked two questions. One was for her to	10:32
5	they had a dance party there, and Indians started going	10:29	5	describe her background and what she knows about it, and	10:33
6	there, you know.	10:30	6	then you asked --	10:33
7	Then there's another big thing. When the CCC came to	10:30	7	MR. SLOTNICK: No, no. She's already done that.	10:33
8	Alaska, you know, people like Walter Soboleff, he's a very	10:30	8	I didn't mean to put that as the question. I want that	10:33
9	honored man. He's a same class as my father, but he was a	10:30	9	as an introduction. She's already described her	10:33
10	man of peace, a Presbyterian minister for the Tlingits.	10:30	10	background in Tlingit law, so I wanted to move on to a	10:33
11	He's over 100 years old. He was denied to -- membership	10:30	11	discussion about that Tlingit law and what is -- what	10:33
12	in the CCC.	10:30	12	under Tlingit law and tradition is the process.	10:33
13	So anyway, there was a hearing going -- investigation,	10:30	13	THE WITNESS: Well --	10:33
14	committee meeting, going in Alaska, and Dad was able to	10:30	14	MR. SLOTNICK: Does that clarify for you?	10:33
15	bring out the fact that no Indians were getting any --	10:30	15	MR. SIMPSON: Okay. Thank you.	10:33
16	were listed any jobs getting in the CCC, and Dad spoke.	10:30	16	A Okay. Each tribe has a council made up of male	10:33
17	And so, well, who were they going to cut out? They had	10:30	17	high-caste members. It depends upon how big the tribe	10:33
18	350 jobs. Were they going to cut it in half and give half	10:30	18	is, how many members would be at council.	10:33
19	of them to Indians or give half to the white boys? Well,	10:30	19	For instance, in Wrangell, which was unique, they had	10:33
20	that would cause too much trouble, so they doubled it. So	10:30	20	nine tribes that met together, and the chiefs of every	10:33
21	350 Indians in Alaska got CCC help.	10:31	21	one of those tribes would be in the Shgut'quon	10:33
22	<b>Q And what is the CCC?</b>	10:31	22	Federation, and they would make decisions. They were	10:33
23	A Civilian Conservation Corps, is that what it	10:31	23	made up of Ravens and Wolfs, and they would discuss	10:34
24	is --	10:31	24	things.	10:34
25	MR. SIMPSON: Corps.	10:31	25	If somebody disagreed, why, that was their privilege.	10:34
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1	But it was respect, always respect.	10:34	1	Erna Gunther who was the curator of the Burke Museum with	10:36
2	Let's see. I think I've lost track of where I was.	10:34	2	his book, and she looked at it, and she said, "This is	10:36
3	They were -- okay. In the matter of battles, for	10:34	3	oral tradition in its finest. We need to do this."	10:36
4	instance, in the Nahn-ya-ahyi tribe, their chief would be	10:34	4	Well, she was ill, and her son decided that -- that	10:36
5	the battle leader. There were the Kiks-uddys and the	10:34	5	she was too ill, and so he took her to Bainbridge Island	10:37
6	Koch-uddys and Sitka-uddy. I don't remember all of them.	10:34	6	and she backed out, she couldn't do it so -- she was	10:37
7	I've got it written down in the book, all of those, but	10:34	7	elderly.	10:37
8	there were nine separate tribes.	10:34	8	So anyway, that was her opinion of my father's	10:37
9	But within each tribe there would be the chief and	10:34	9	manuscript. She never saw the manuscript like it is now.	10:37
10	other members of the high caste. Now, that could vary.	10:34	10	This is -- this has been greatly -- this is the one	10:37
11	I have no way of knowing that. And they would make	10:34	11	that's going to be published. I hope it can get to the	10:37
12	decisions. It could be that the chief would make the	10:35	12	publisher this week, maybe next week at the most.	10:37
13	decision all by himself. Women were important but behind	10:35	13	MR. SIMPSON: And which manuscript were you	10:37
14	the scenes. They did not talk in public.	10:35	14	pointing to?	10:37
15	So I don't know how to explain that. That's the way	10:35	15	THE WITNESS: Well, my father's, "The Tlingit,	10:37
16	they did things.	10:35	16	Where Did We Come From, All Migrations, Legends, Totems,	10:37
17	BY MR. SLOTNICK:	10:35	17	Customs and Tabus."	10:37
18	<b>Q Okay.</b>	10:35	18	BY MR. SLOTNICK:	10:37
19	A Nothing's written down.	10:35	19	<b>Q So you were just describing a process for a</b>	10:37
20	<b>Q Let me see if I can clarify.</b>	10:35	20	<b>federation of tribes. What about within one tribe?</b>	10:37
21	<b>You were just discussing a process for decisions that</b>	10:35	21	A Well, that would be the -- within one tribe	10:37
22	<b>would involve all of the Wrangell tribes or clans?</b>	10:35	22	would be -- well, my father, my Uncle Louie, his -- some	10:37
23	A Tribes, please, tribes.	10:35	23	of his first cousins. I think there was a Nord -- I've	10:37
24	<b>Q Right.</b>	10:35	24	forgotten. I had been working on the Tee-hit-ton tribal	10:38
25	A "Tribes" is government. Two clans, over 200	10:35	25	family tree, but I haven't worked on it for several	10:38
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1	tribes.	10:35	1	years.	10:38
2	<b>Q Okay.</b>	10:35	2	And so it would be all the senior -- well, not	10:38
3	A You don't say "clanal" members; you say "tribal"	10:35	3	seniors -- all the Tee-hit-ton males who were high caste.	10:38
4	members. I don't know why they're so stubborn, that the	10:35	4	I don't know how they got low-caste Indians. I really	10:38
5	Sitka people are so stubborn about that. They don't say	10:35	5	don't, but I don't have to worry about that because I'm	10:38
6	"clanal" members; they say "tribal" members. That should	10:35	6	high caste, you know. It doesn't concern me.	10:38
7	tell them that "tribal" is the word. Okay.	10:35	7	<b>Q So would it be all high caste or the elders who</b>	10:38
8	<b>Q So --</b>	10:35	8	<b>were high caste?</b>	10:38
9	A Humor me.	10:35	9	A High caste. Well, you may only have two elders.	10:38
10	<b>Q I will humor you, and we'll use the word</b>	10:35	10	You've got to have high-caste people.	10:38
11	<b>"tribe."</b>	10:35	11	<b>Q Okay.</b>	10:38
12	<b>And so you were discussing a decision-making process</b>	10:35	12	A And that would vary on how many people of the	10:38
13	<b>for all of the tribes that would be in the Sitka area?</b>	10:36	13	tribe there is left. That's sort of falling apart, the	10:38
14	A And nine in the Wrangell area. Wrangell was the	10:36	14	tribes is -- illness and disinterest, and et cetera.	10:39
15	only one that had this federation. I don't know what	10:36	15	<b>Q And what kind of decisions could the tribal</b>	10:39
16	Sitka does, for instance.	10:36	16	<b>chief make on his own?</b>	10:39
17	<b>Q Were these decisions written down?</b>	10:36	17	A I haven't the vaguest idea. I don't live that	10:39
18	A Oh, no. What would they write them on?	10:36	18	life. They lived in communal houses. How long has it	10:39
19	<b>Q So it was oral?</b>	10:36	19	been since they lived in communal houses?	10:39
20	A My father wrote, but he wasn't alive during that	10:36	20	<b>Q Now, you used the word "respect" and "honor"</b>	10:39
21	time.	10:36	21	<b>quite a bit.</b>	10:39
22	<b>Q We're talking tradition?</b>	10:36	22	<b>How important is that in Tlingit --</b>	10:39
23	A Nothing was written down. It's all oral	10:36	23	A Extremely important. A chief was a nephew --	10:39
24	history.	10:36	24	the next chief. I don't know where the chief business	10:39
25	That's another thing. When my father went to	10:36	25	started.	10:39
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1	And incidentally, that's a white man word, but it	10:39	1	<b>proceedings to try to remove the hat from the museum.</b>	10:43
2	worked so let's use it.	10:39	2	A I think Sealaska is showing disrespect to my	10:43
3	A chief's heir is his sister's son -- child -- now,	10:39	3	father. There is no "yes" or "no" about it. They are	10:43
4	and he would be the next chief.	10:39	4	disrespecting my father.	10:43
5	Now, if there were more than one son, there could be	10:40	5	What my father has done for his people is worthy of	10:43
6	a disagreement. For instance, that's how the Tee-hit-ton	10:40	6	having the hugest shame totem in the world built for the	10:43
7	tribe got started. The second son, the younger son of a	10:40	7	honor they have not given him.	10:43
8	chief felt that he was chief -- he was a good -- he would	10:40	8	His works started the -- and his sons' work started	10:44
9	be a better chief than his older brother. And the	10:40	9	the Alaska settlement. The borough was the result of his	10:44
10	council, the people in the tribe, said, no, we want your	10:40	10	teachings and his background. The Tlingit and Haida	10:44
11	older brother.	10:40	11	Central Council grew out of efforts he made. I think	10:44
12	So he got mad, and he stormed out of there, and he	10:40	12	that was to settle the -- getting paid for the land that	10:44
13	gathered his family up and his wife and their children	10:40	13	was stolen from -- made into a national forest of	10:44
14	and they departed, and he built a -- they built a house	10:40	14	Tongass, which incidentally is the tribe my grandfather	10:44
15	with a cedar bark cover. And that's with a T in Tlingit.	10:40	15	came from, Tongass, and which resulted in the Central --	10:44
16	"Hit" is house, "ton" is tribe, so Tee-hit-ton, cedar	10:41	16	Tlingit and Haida Central Council. That was all grown	10:44
17	bark house, and that's how the Tee-hit-ton tribe was	10:41	17	out of my father's work and his sons'.	10:44
18	born. It is a branch of the Kiks-uddy tribe.	10:41	18	I don't like to think about it. It makes me feel	10:45
19	If you don't like what's going on, you can leave;	10:41	19	bad. But on the other hand, Churchill was fired by the	10:45
20	nobody will stop you.	10:41	20	British after he won the Second World War, so we	10:45
21	<b>Q So getting back to the terms "honor" and</b>	10:41	21	shouldn't complain, should we?	10:45
22	<b>"respect" that you've used, how important is it to honor</b>	10:41	22	<b>Q Let me ask you about the respect that we're</b>	10:45
23	<b>and respect its elders and ancestors?</b>	10:41	23	<b>showing to your grandmother who had traded the racing</b>	10:45
24	A It is paramount. That's all I can say, it's	10:41	24	<b>canoe to help save the hat.</b>	10:45
25	paramount. It wasn't thought of not being done. That's	10:41	25	A I haven't thought of that. My grandmother was	10:45
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1	a white man thing. Indians respected their seniors, they	10:41	1	always respected, no matter what she did. It didn't	10:45
2	respected the rules, they respected the people. That's a	10:41	2	occur to me. When I read your --	10:45
3	white man thing --	10:41	3	Oh, I haven't seen the exhibits, have I? There's --	10:45
4	<b>Q What's a white man thing?</b>	10:42	4	aren't there some exhibits that went along with this?	10:45
5	A -- to disrespect.	10:42	5	The exhibits -- I haven't seen any of those, so I don't	10:45
6	<b>Q To undo what the elders have done, that's a</b>	10:42	6	know what Sealaska has said about my grandmother's giving	10:45
7	<b>white man thing?</b>	10:42	7	the hat to Dad.	10:45
8	A They would never undo what the elders did, their	10:42	8	<b>Q I don't think they've said anything about that</b>	10:46
9	experience and their respect for them. That's a white	10:42	9	<b>subject. I'm just asking about, in general, showing</b>	10:46
10	man thing. They're the ones that disrespect the seniors.	10:42	10	<b>respect to your grandmother --</b>	10:46
11	It happens all the time. Indians don't do that.	10:42	11	A Oh, my grandmother was so respected all her	10:46
12	High-caste Indians don't beat their wives either. There	10:42	12	life. She was a -- oh, that's another thing. The	10:46
13	are no widows in the Tlingit culture. Widows are taken	10:42	13	biography I'm writing about her, now, she wrote letters	10:46
14	care of. Widows become a wife of another man; maybe not	10:42	14	constantly. There's a tremendous list of letters that	10:46
15	a wife in fact but -- that is, in the bed, I guess. They	10:42	15	she wrote to Sheldon Jackson. I have copies of all of	10:46
16	would have a younger -- the wife -- the widow of a chief	10:42	16	those. Edward Marsden, who was a Presbyterian minister	10:46
17	would marry the next chief. She would become his	10:42	17	also, I've got his letters, and several people have	10:46
18	housekeeper or house manager if she was elderly.	10:42	18	written about her in various books.	10:46
19	Sometimes it didn't happen. He might have inherited a	10:42	19	Some of them are rather peculiar. For instance, what	10:46
20	young wife.	10:43	20	is it? Was it Sheldon Jackson or SL Young? One of them	10:46
21	But at any rate, the wife would pick out another	10:43	21	wrote Louis Paul as talking almost pidgin English, and he	10:46
22	young woman of her caste, of her tribe, to become the	10:43	22	spoke good English. But it made a good story and, you	10:46
23	mother of his children.	10:43	23	know, lots of times authors can't resist making a good	10:46
24	<b>Q Okay. I want to get back to this issue of honor</b>	10:43	24	story.	10:46
25	<b>and respect and ask how that plays into your view of the</b>	10:43	25	<b>Q So let's go back to the donation, William Paul's</b>	10:47
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1	donation of the hat to the museum in 1969.	10:47	1	know. I don't know how to answer that. I don't know	10:50
2	Do you know of any clan members who objected to that?	10:47	2	what they -- they aren't going to get any money.	10:50
3	A Tribe member?	10:47	3	Q Okay. What about future generations of	10:50
4	Q Tribe member.	10:47	4	Tee-hit-tons?	10:50
5	A No.	10:47	5	A Well, I don't know about that because I don't	10:50
6	Q Tee-hit-ton member.	10:47	6	know how many female Tee-hit-tons there are left that are	10:50
7	A No.	10:47	7	able to bear children and are interested in there	10:50
8	Q Okay. Now, who benefited from this donation,	10:47	8	becoming regular knowledge of Tee-hit-ton people.	10:50
9	when the donation of the hat to the --	10:47	9	Q And what about the hat itself? Do you think	10:50
10	A The people benefit.	10:47	10	that --	10:50
11	Q Did your father personally benefit?	10:47	11	A It will be saved. It will not burn up.	10:50
12	A No.	10:47	12	Q Okay. Do you have an opinion about why your	10:50
13	Q Was he paid for that donation?	10:47	13	father made the donation -- changed from a loan to a	10:50
14	A There are a lot of people in the Tlingit world	10:47	14	donation?	10:50
15	that think the Pauls should work for free, and that was	10:47	15	A No. I don't have an opinion, just that he for	10:50
16	one of them. He never got paid a goddamn cent.	10:47	16	some -- maybe it's because he was getting older, and	10:50
17	The work he did that resulted in the Alaska Land	10:47	17	what's going to happen after me. I better do something	10:50
18	Settlement, you know, when Congress passed that law, they	10:47	18	solid about it, so he did.	10:50
19	said that the lawyers had to prove billable time. My	10:47	19	Q Okay. And do you think -- in your opinion, do	10:51
20	father worked 24 hours a day from 1920 on till his death.	10:48	20	you think that he had authority to make that change from	10:51
21	The only reason he got \$15,000 for his work was because	10:48	21	a loan to a donation?	10:51
22	my brother Fred shamed the other lawyers into giving him	10:48	22	A He wouldn't have done it if he hadn't. On the	10:51
23	some money.	10:48	23	other hand, I don't know who he would ask because who was	10:51
24	Q And that was -- that's getting paid for work. I	10:48	24	left? As I say, Uncle Louie was gone. I don't know if	10:51
25	want to get back to the donation.	10:48	25	Uncle Louie was gone.	10:51
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1	A No. He never -- it never occurred to him	10:48	1	Q In 1969, I think that the timeline that you	10:51
2	either.	10:48	2	showed me, that he had already died.	10:51
3	Q And what about --	10:48	3	A Okay. So who was there to discuss it with?	10:51
4	A It wouldn't have occurred to me. When I give	10:48	4	Tillie died in 1953. The next -- he -- Dad did suggest	10:51
5	something to a museum -- I might add, I'm my father's	10:48	5	in that -- in the gift paper that Marjorie Clingman who	10:51
6	daughter. I'm exactly like him. I look like him, too,	10:48	6	lived in Port Angeles -- was it Port Angeles -- she had a	10:51
7	incidentally.	10:48	7	son. Those people aren't interested in it. Who would he	10:51
8	And when I give something -- well, as a matter of	10:48	8	ask?	10:51
9	fact, I think I gave to Sealaska his koogwéinaa and his	10:48	9	He let it be known. And if anybody wants to object,	10:51
10	hat. I didn't ask for money. That's why I am not going	10:48	10	object. Nobody objected.	10:52
11	to give my library to Sealaska. I want money. I need	10:49	11	Q Okay. Now, you had mentioned that you wanted to	10:52
12	money. I have a blind son that needs to be taken care	10:49	12	discuss something about the whale house and --	10:52
13	of.	10:49	13	A Okay. I forgot. This is another book that my	10:52
14	You know, there's nothing like having a child to put	10:49	14	mother wrote and I put together. It's called,	10:52
15	a backbone in the back of a mother. They do things -- I	10:49	15	"Yal Hit Klowl-Ahn, the Whale House at Klukwan."	10:52
16	never returned anything to a store that was sub -- sub --	10:49	16	Now, she wrote, I edited it. You see -- inside, you	10:52
17	something wrong with until I had a child. After that, if	10:49	17	see, it's got similar to the -- Ben made a different	10:52
18	something was no good, I would take it back, and I would	10:49	18	picture, but it's very similar to what's going on. After	10:52
19	get my money back. It wasn't important for the trouble	10:49	19	all, a raindrop is a raindrop. Let's see. Is that on	10:52
20	before.	10:49	20	that picture? No, that one isn't that one. That one's a	10:52
21	Q So do you think that the Tee-hit-tons benefited	10:49	21	thunderbird.	10:52
22	from William Paul making the donation of the hat?	10:49	22	It's got -- let's see the chapters. Okay. It's got	10:52
23	A Well, I don't know how they would benefit. In	10:49	23	the four carved house posts and the story of them, the	10:53
24	the first place, they're spread to the world. In the	10:49	24	gunnah-kah-date, the dook-dul, the dook-X-yehll and	10:53
25	second place, the tribe has become so small. I don't	10:49	25	yehll, a picture of Mother and picture of my father. In	10:53
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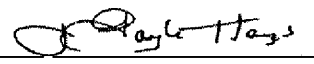
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1	the football team, there's a picture of him at Carlisle.	10:53	1	<b>between an object being sacred versus revered.</b>	10:56
2	He played -- when he was at Carlisle, he played the oboe,	10:53	2	A Respected.	10:56
3	and his brother played the trumpet. I couldn't find him	10:53	3	<b>Q Okay. And could you explain that a little bit</b>	10:56
4	on here. And they played for President McKinley's second	10:53	4	<b>more as it applies to the Tee-hit-ton hat?</b>	10:56
5	Inauguration.	10:53	5	A The hat is not sacred. We do not worship it.	10:56
6	It has a picture of my brother Bill and his traveling	10:53	6	Totem poles are not sacred. We do not worship them. We	10:56
7	around. Leslie Yahoo was president of the Sheldon	10:53	7	respect them. There's a big difference.	10:56
8	Jackson School, pictures of Dad and Mother and me, and	10:53	8	Obviously, Sealaska is not Christian.	10:56
9	it's just a story about Klukwan.	10:53	9	<b>Q So there's a religious significance?</b>	10:57
10	I doubt if I'll ever get -- have this one published	10:53	10	A To me, "sacred" is a religious significance.	10:57
11	professionally. It's too small, and I don't know who	10:54	11	<b>Q Okay. In the paperwork that was produced when</b>	10:57
12	would -- I think it's limited in its extent so -- but I	10:54	12	<b>your father gave the hat to the museum, he appointed a</b>	10:57
13	did work on it.	10:54	13	<b>successor or custodian, Richard Rinehart, Sr.?</b>	10:57
14	I didn't do the appendices that I've done on Tillie's	10:54	14	A Yes.	10:57
15	book and Dad's book and Fred's book. There's a -- there	10:54	15	<b>Q Do you know what was intended by that?</b>	10:57
16	is a cast of characters and vocabulary, but -- and	10:54	16	A Well, that all came out -- about because somehow	10:57
17	glossary, too, but that's all.	10:54	17	or other -- I don't know whether it was Fred or Dad --	10:57
18	But I'm pretty immersed in the culture and the	10:54	18	caught a short on TV, and the hat was used in it. And so	10:57
19	stories and et cetera of the Tlingit people. That's what	10:54	19	he asked -- I don't know who he asked, but I think I ran	10:57
20	I do. That's what's kept me hopping.	10:54	20	across somewhere amongst all these papers who he asked,	10:58
21	<b>Q And I wanted to ask you, you had mentioned --</b>	10:54	21	but I've forgotten who it was. He asked, who made the	10:58
22	<b>you had kind of mentioned where there was some doubt</b>	10:54	22	decision for that hat to be shown in that national bit,	10:58
23	<b>about whether the donation had been made to the Wrangell</b>	10:54	23	and nobody came up. So he thought, well, this is not	10:58
24	<b>museum or the territorial museum?</b>	10:55	24	right when -- for a -- an artifact to be shown, there	10:58
25	A I just -- I wasn't sure myself. But whatever he	10:55	25	must be permission, there must be a reason.	10:58
<b>Page 58</b>			<b>Page 60</b>		
1	did, he did, but I couldn't remember whether it was --	10:55	1	In the old times, for a hat, for instance, to be	10:58
2	well, it would have been the territory because it wasn't	10:55	2	shown, it was paid for. People would toss money into a	10:58
3	a state then.	10:55	3	center for the privilege of looking at that hat.	10:58
4	<b>Q Right, okay.</b>	10:55	4	So who said that that hat should show? Nobody could	10:58
5	A So that settles that one.	10:55	5	come up with who said. I don't know who said. So, well,	10:58
6	<b>Q Now, I don't have any more questions for you but</b>	10:55	6	evidently there's a need and so he made it, he fixed it.	10:59
7	<b>this is your deposition.</b>	10:55	7	<b>Q So the custodian would have had authority in the</b>	10:59
8	<b>Was there anything else that you wanted to say about</b>	10:55	8	<b>future after he was gone to make decisions assuming for</b>	10:59
9	<b>this hat, about your father?</b>	10:55	9	<b>the hat --</b>	10:59
10	A No, I don't think so.	10:55	10	A Like that, yeah, of its use.	10:59
11	MR. SLOTNICK: Okay. Well, I don't have any	10:55	11	<b>Q -- for its display or use?</b>	10:59
12	more questions. I'll turn it over to Mr. Simpson. He	10:55	12	A The display, yes. And I do -- I think that's	10:59
13	may have a few.	10:55	13	written in your agreement, isn't it, that if Richard has	10:59
14		10:55	14	a big potlatch or something, he can pull the hat out and	10:59
15	EXAMINATION	10:55	15	display it.	10:59
16	BY MR. SIMPSON:	10:55	16	But it has to stay in something fireproof, so it goes	10:59
17	<b>Q I might ask you to clarify just a couple of</b>	10:55	17	back to the -- that is a very, very important thing.	10:59
18	<b>points, if I might.</b>	10:55	18	Fire is -- has always been a great thing to worry about.	10:59
19	A Fine. My father had a beautiful voice. When he	10:55	19	But as far as Richard having it in his house, his	10:59
20	first went back to Juneau, the Presbyterian minister	10:55	20	house could burn up, no way. I think my father made it	11:00
21	asked him to sing in the choir. And he said, "Well, I	10:55	21	plain that the hat should stay there, and when Richard	11:00
22	will if the choir will accept me."	10:56	22	was gone, it would go to the next eligible Tee-hit-ton	11:00
23	The choir did not accept him, so he sang the	10:56	23	person. And of course, who is that going to be? Well,	11:00
24	Christmas service at the Episcopal cathedral.	10:56	24	maybe when I get around to finishing up the family tree,	11:00
25	<b>Q At one point, you discussed the distinction</b>	10:56	25	we'll come up with somebody. I doubt it.	11:00
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1	And as far as it being Sealaska, Sealaska is not a	11:00	1	so that the lawyers who need it can have it?	
2	tribe, period, end of sentence. Even if Sealaska should	11:00	2	COURT REPORTER: Sure. Just tell me when you	
3	name this cultural center Paul Brothers & Sons, I would	11:00	3	would like it by.	
4	not be seduced into agreeing to something that was wrong.	11:01	4	MR. SLOTNICK: Actually, Friday would be good.	
5	I hope they name it that, but, you know, things are named	11:01	5	COURT REPORTER: Sure.	
6	after the person who gives the most money. Sixteen	11:01	6	MR. SIMPSON: Can we get a rough draft?	
7	million dollars will never come from the Paul family.	11:01	7	COURT REPORTER: Sure. Mr. Slotnick, would you	
8	MR. PAUL: Do you want to clarify your standing?	11:01	8	like the rough draft as well?	
9	You are not Tee-hit-ton.	11:01	9	MR. SLOTNICK: Yes.	
10	THE WITNESS: Oh, yes. That's right.	11:01	10	(Proceedings ended at 11:07 a.m.)	
11	A Well, I did tell you, my name is	11:01	11		
12	Shah-nah-Xee Nahn-ya-ahyl. I am not a Tee-hit-ton. I	11:01	12		
13	have - I have no control over the hat. I've already	11:01	13		
14	made it plain what I would do if I did but I don't.	11:01	14		
15	And certainly, Sealaska tribal entity is not Sealaska	11:01	15		
16	Tee-hit-ton entity, so that takes care of that.	11:02	16		
17	And Richard Rinehart, Jr. has retracted his statement	11:02	17		
18	that he would gladly accept it from his father because he	11:02	18		
19	is not Tee-hit-ton. He has said in one of his letters	11:02	19		
20	that he gladly accepted the responsibility of the hat	11:02	20		
21	from his father. That cannot be.	11:02	21		
22	MR. SIMPSON: Okay. I have nothing further.	11:02	22		
23	MR. SLOTNICK: Well, we can go off the record.	11:02	23		
24	The time is 11:05.	11:02	24		
25	COURT REPORTER: Do you wish a transcript to be	11:02	25		
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1	prepared?	11:02	1	REPORTER'S CERTIFICATE	
2	MR. SLOTNICK: I do.	11:02	2		
3	COURT REPORTER: What format do you like?	11:02	3	J. GAYLE HAYS, CSR No. 1964, Certified	
4	MR. SLOTNICK: I like condensed and electronic.	11:02	4	Shorthand Reporter, certify;	
5	COURT REPORTER: E-transcript?	11:02	5	That the foregoing proceedings were taken before	
6	MR. SLOTNICK: E-tran.	11:02	6	me at the time and place therein set forth, at which	
7	COURT REPORTER: Mr. Simpson?	11:03	7	time the witness was put under oath by me;	
8	MR. SIMPSON: I'm like to have a copy as well.	11:03	8	That the testimony of the witness, the questions	
9	COURT REPORTER: In what format?	11:03	9	propounded, and all objections and statements made at	
10	MR. SIMPSON: The same.	11:03	10	the time of the examination were recorded	
11	COURT REPORTER: How about reading and signing		11	stenographically by me and were thereafter	
12	or reserve?		12	transcribed;	
13	MR. SLOTNICK: Knowing Frances, I think she'd		13	That the foregoing is a true and correct	
14	probably like to read and sign.		14	transcript of my shorthand notes so taken.	
15	THE WITNESS: Sure.		15	I further certify that I am not a relative or	
16	MR. SLOTNICK: Read and sign and make		16	employee of any attorney of the parties, nor	
17	corrections.		17	financially interested in the action.	
18	COURT REPORTER: Would you like it to go		18	I declare under penalty of perjury under the laws	
19	directly to her, or do you want it to go through you?		19	of the State of Washington that the foregoing is true	
20	MR. SLOTNICK: Why don't you send it to me		20	and correct.	
21	electronically?		21	Dated November 9, 2010.	
22	MR. SIMPSON: There's a further hearing on this,		22		
23	pretty soon, right?		23		
24	THE WITNESS: Yeah, November 17th, I believe.		24		
25	MR. SIMPSON: Can it be done in advance of that		25		
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			 J. Gayle Hays, RPR, CSR No. 1964		

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1 STATE OF \_\_\_\_\_)

2

3 COUNTY OF \_\_\_\_\_)

4

5 I, the undersigned, declare under penalty  
6 of perjury that I have read the foregoing transcript,  
7 and I have made any corrections, additions or  
8 deletions that I was desirous of making; that the  
9 foregoing is a true and correct transcript of  
10 my testimony contained therein.

11

12 EXECUTED this \_\_\_\_\_ day of \_\_\_\_\_  
13 \_\_\_\_\_, at \_\_\_\_\_  
14 (City) (State)

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**A40A2FD**  
**FRANCES PAUL DeGERMAIN**      **NOVEMBER 8, 2010**

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BEFORE THE NAGPRA REVIEW COMMITTEE

- - -

In the Matter of: )  
The Dispute between Sealaska )  
Corporation and Alaska State )  
Museum Relative to the )  
Teeyhittaan Yeil Aan Kaawu )  
Naa S'aaxw (Leader of All) )  
Ravens Hat, )  
----- )

EXCERPTS FROM A VIDEOTAPED DEPOSITION OF  
FRANCES PAUL DeGERMAIN, 11/8/2010  
Presented by the Alaska State Museum  
Before the National NAGPRA Review Committee  
11/17/2010

ATKINSON-BAKER, INC.  
COURT REPORTERS  
(800)-288-3376  
www.depo.com

REPORTED BY: J. GAYLE HAYS, CSR NO. 1964  
FILE NO: A40A2FD



3 In the Matter of: )

4 The Dispute between Sealaska )  
5 Corporation and Alaska State )  
6 Museum Relative to the )  
7 Teeyhittaan Yeil Aan Kaawu )  
Naa S'aaxw (Leader of All) )  
Ravens Hat, )  
----- )

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9  
10  
11  
12  
13 Deposition of FRANCES PAUL DeGERMAIN, taken on  
14 behalf of the State of Alaska and Alaska State Museum, at  
15 6343 Sand Point Way Northeast, Seattle, Washington,  
16 commencing at 9:08 a.m., Monday, November 8, 2010, before  
17 J. Gayle Hays, CSR No. 1964.  
18  
19  
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21  
22  
23  
24  
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1 A P P E A R A N C E S

2  
3 For State of Alaska and Alaska State Museum:

4 Stephen C. (Neil) Slotnick  
5 Assistant Attorney General  
State of Alaska



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Civil Division  
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Also present: Ben Paul

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FRANCES PAUL DEGERMAIN, having been first duly  
sworn by the Notary, deposed and  
testified as follows:

EXAMINATION

BY MR. SLOTNICK:

Q And Ms. DeGermain, could you please state your 09:10  
name and address for the record? 09:11

A Well, you've already given my address. My name 09:11  
is Frances Paul DeGermain. My Tlingit name is 09:11  
Shah-nah-Xee Nahn-ya-ahyi. I belong to the wolf clan, 09:11  
Shgut'quon Federation of the Tlingit Nation. 09:11

I was born in 1924 in Ketchikan, Alaska where my 09:11  
father was practicing law. My mother worked as his 09:11  
secretary and general this and that. 09:11

My parents' social work evolved around the 09:11  
Presbyterian Church entirely. In those days, for a long 09:11

24 time afterwards, racism was rampant, and my parents 09:12  
25 worked hard in the church and really didn't notice it, 09:12

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1 but the children noticed it. My brothers noticed it, 09:12  
2 my -- and I noticed that -- the racism. But that's the 09:12  
3 way it was. 09:12

4 Now, who was my father? His name was -- his Native 09:12  
5 name was Shquindy Tee-hit-ton of the Shgut'quon 09:12  
6 Federation of the Tlingit Nation. He was born on May 7th 09:12  
7 in 1885, and he died on March 4, 1977. He was of the 09:12  
8 warrior class, and he was a warrior. 09:12

9 There's that picture of him here. Well, he in his 09:12  
10 football uniform at Whitworth College. And talk about 09:12  
11 attitude! But anyway, he was needed. 09:13

12 My grandmother was a social worker, I guess, you 09:13  
13 could call her, and teacher and a preacher for the 09:13  
14 Presbyterian Church all her life. From the time she was 09:13  
15 about, oh, twelve, she was -- had been rescued from a 09:13  
16 disastrous marriage, and she went into a home for girls 09:13  
17 in the Presbyterian Church, and from there she spent the 09:13  
18 rest of her life working in the Presbyterian Church. 09:13

19 Q You're talking about your paternal grandmother, 09:13  
20 that would be William's mother? 09:13

21 A My father's mother. She was very religious. 09:13  
22 She believed in God. She and her second husband, 09:13  
23 William Tamaree, were reared in the old custom way. They 09:13  
24 understood the old -- the old language, they understood 09:13  
25 the protocol, they understood how things were done. 09:13

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1 when my father came back to Alaska in -- to live in 09:14

2 1920 -- resulted in his living in 1920, that is -- he 09:14  
3 realized that he had to stay for his -- the sake of his 09:14  
4 people. 09:14

5 The ANB, Alaska Native Brotherhood, was already 09:14  
6 organized, but they had required that everybody speak 09:14  
7 English at their meetings. Dad knew that shouldn't 09:14  
8 happen. They had to get the -- they had to talk to the 09:14  
9 elderly people, so he changed the thing and said that 09:14  
10 you're -- you can speak Tlingit which meant he had to 09:14  
11 revise -- that is, relearn -- his Tlingit, and he did, 09:14  
12 because he did a lot of traveling, and as he traveled, he 09:14  
13 spoke with people. He asked them, who are you, who are 09:14  
14 your relatives, what is your tribe, tell me some stories, 09:14  
15 and he wrote those things down. 09:14

16 Anyway, he went -- after he left Alaska initially as 09:15  
17 a child. From Carlisle, he went to the Banks Business 09:15  
18 College. Then he was going to go to the Dickenson Law 09:15  
19 School, but Tillie called him back to Alaska, and he -- 09:15  
20 she needed help, she wasn't well, and so he became a 09:15  
21 preacher, too. And he preached to the people, and he had 09:15  
22 a very, very strong sense of what's right and what's 09:15  
23 wrong. 09:15

24 During the legislature of 1931, my father was asked 09:15  
25 to come to Alaska to consult and assist in writing a 09:15

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1 Workmen's Compensation Act, which was timely because he 09:15  
2 had been working on -- when he had been working in an 09:15  
3 insurance company in Portland, they had put together a 09:15  
4 workmen's Compensation Act for the State of Oregon so he 09:15  
5 knew what he was -- what was going on. 09:16

6 Anyway, he was the only consultant who wasn't paid. 09:16



7 That's been our luck all our lives. 09:16  
8 Anyway, mother joined him in Juneau. And at the end 09:16  
9 of the school year -- I was in the seventh grade -- 09:16  
10 Nanny, what I called my mother's mother, and my mother, 09:16  
11 Bob and I moved to Juneau. 09:16  
12 By that time, Dad had an apartment in the Goldstein 09:16  
13 Building. He had three -- three rooms adjoining. One 09:16  
14 room was his law office in the middle, one was our dining 09:16  
15 room and curtained-off my brother's bedroom. 09:16  
16 And anyway, we lived there until it burned in 1939 on 09:16  
17 February 8th. That was a tremendous shock. We lost 09:17  
18 everything, all of my father's legal papers, all the lore 09:17  
19 that Dad had collected, all the records he had kept of 09:17  
20 all the people, everything. My mother lost all her white 09:17  
21 lady's treasures, her porcelain, her silver, her plate 09:17  
22 service, her cut glass, her gold jewelry. 09:17  
23 However, when we moved from Ketchikan to Juneau, my 09:17  
24 grandmother had been in charge of the packing, and she 09:17  
25 packed the hat, the Tee-hit-ton hat, in a barrel along 09:17

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1 with a four-point Hudsons Bay blanket. There were some 09:17  
2 other things in there, too. And they didn't get burned. 09:17  
3 So Cash Cole -- oh, when we moved from Ketchikan, 09:17  
4 everything was stored in Cash Cole's barrel. And as we 09:17  
5 got ourselves together and moved stuff into the Goldstein 09:18  
6 Building apartment, we didn't take that barrel. It's a 09:18  
7 good thing, too, because it would have been burned. 09:18  
8 Incidentally, two Chilkat blankets did get burned. 09:18  
9 Anyway, that raised Dad's consciousness afire, plus 09:18  
10 the fact that that was -- that Tee-hit-ton hat was the 09:18  
11 second hat anyway. The initial one had been burned. 09:18



20           A    Anyway -- oh, I should say how we got that hat.           09:19  
21           One day -- Neil Cash was the chief of the           09:19  
22           Tee-hit-ton, and he was a drunkard, and he sold the hat           09:19  
23           to walter waters in wrangell who had -- managed the Bear           09:19  
24           Curio Shop. And Tillie, my grandmother, Tillie Paul           09:19  
25           Tamaree, was walking along, and she saw the hat in the           09:19

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1           window. So she went in, and she had a conversation with           09:19  
2           walter about it. The next morning, the hat was in a bag           09:19  
3           in front of her door.           09:19  
4           Now, I don't know whether she arranged while she was           09:19  
5           talking with walter to give him the "bride" price           09:19  
6           canoe -- it's here somewhere, one of these pictures --           09:19  
7           where he did that then; or whether, because he gave her           09:20  
8           the hat back, she gave it to him.           09:20  
9           But anyway, this canoe was a Haida carving. They           09:20  
10          made the best canoes. Louie Paul Perot's grandfather was           09:20  
11          so ashamed that Tillie and Louie were married white-man           09:20  
12          style and didn't do the usual trading which happened in           09:20  
13          marriages, that he had this canoe built and gave it to           09:20  
14          Tillie.           09:20  
15          well, it was huge. what was she to do with it? So           09:20  
16          anyway, she gave it to walter waters, and that was part           09:20  
17          of the stuff that was burned when the waterfront in           09:20  
18          wrangell was burned later on after it was sold and walter           09:20  
19          was dead.           09:20

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7                                   My family -- my father was           09:24  
8           a frustrated opera singer, so when it was decided that I           09:24  
9           could sing, my parents sent me back to Rochester,           09:25  
10          New York, and I was -- I had been accepted by the Eastman           09:25



11 School of Music under the University of Rochester, and I 09:25  
12 stayed there and became a singer. 09:25

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7 See, Dad spoke southern Tlingit, and he wrote this 09:29  
8 book for the generations of Natives who grew up after the 09:29  
9 missionaries came and the bureaucrats came and tried to 09:30  
10 convince the Natives that they were uncivilized and their 09:30  
11 culture was no good, and they had to do it the white way. 09:30  
12 And he wrote that for them and for white people. 09:30

13 So his spelling, for instance -- well, Shquindy, 09:30  
14 S-h-q-u-i-n-d-y, that's simple, Shquindy; Tee-hit-ton, 09:30  
15 T-e-e - h-i-t - t-o-n. I don't know how they -- the 09:30  
16 Sitka Tlingits spell it, the northern Tlingits spell it, 09:30  
17 but it's got a whole bunch of double A's and double E's 09:30  
18 and Y's and stuff, and it's really complicated. 09:30

19 But I'm not about to change it in his book because 09:30  
20 that's the way he wrote it, and I'll be damned if I'm 09:30  
21 going to let the northern Tlingits tell my father how to 09:30  
22 do things. After all, if it weren't for him, I don't 09:30  
23 know where they'd be. 09:30

24 Anyway, so this is the book. 09:31

25 Q Tell me what the book is about. 09:31

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1 A The book is -- it's called, "The Alaska Tlingit, 09:31  
2 Where Did We Come From? Our Migrations, Legends, Totems, 09:31  
3 Customs and Tabus." And here it is. 09:31

4 Now, the -- there's many pictures in it, and there's 09:31  
5 appendices. There's lists of -- for instance, "Clans, 09:31  
6 Tribes and Houses." All the ones -- one of my cousins 09:31  
7 told me that there are over 200 tribes in the Tlingit 09:31



8 culture. 09:31

9 Now, there are two clans, Wolf and Raven, and later 09:31

10 Eagle was added to the Wolf, so it's Wolf, Eagle and 09:31

11 Raven, and there are over 200 tribes. Well, some people 09:31

12 call them phrathies, some people call them houses, but 09:31

13 they aren't. "Clan" is blood; "tribe" is government. 09:32

14 You don't have a chief of a clan; you have a chief of a 09:32

15 tribe. 09:32

16 There is the strong disagreement on the part of the 09:32

17 current people in power of accepting that, but that's 09:32

18 right. And you know, it's right, and I'm not going to 09:32

19 change it. 09:32

20 And there's appendices, clans and tribes. Then 09:32

21 there's one on names and organizations, and there's a 09:32

22 glossary, and there are -- there's a bibliography. Every 09:32

23 single person's name who is in that -- in this book is 09:32

24 listed in an appendix. 09:32

25 There are -- there are myths in here. For instance, 09:32

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1 here's a chapter, "The Daysheeton Nahn and the Beaver," 09:32

2 "The Daysheeton Beaver," "The Daysheeton Move to Angoon," 09:33

3 "Kogwanton Find a White Woman." 09:33

4 Q So is it fair to say that, in working on this 09:33

5 book, that you acquired knowledge of Tlingit customs -- 09:33

6 A Oh, gosh. 09:33

7 Q -- and traditions? 09:33

8 A It's wonderful what I've acquired. And -- well, 09:33

9 I just -- I feel grateful and humble, and I feel 09:33

10 fortunate that I have been able to do this because an 09:33

11 entire nation is born. 09:33

12 Now, I'm also -- that's Dad's stuff. It's got a 09:33

13 wonderful cover. I just love that. It's a drop around 09:33  
14 the border of a rain screen. And you know, when you -- 09:33  
15 if you camp, sometimes or always, there's a drop of rain 09:33  
16 that will come through, and it will hit you in the eye. 09:33  
17 That's what that represents. 09:34  
18 Now, I've recently been working on a biography of my 09:34  
19 grandmother. Tillie Paul Tamaree worked with the -- was 09:34  
20 reared initially around the campfire. 09:34  
21 Oh, talking about campfire, yes, houses, big communal 09:34  
22 houses had platforms that were around, and in the center 09:34  
23 was where the fire was, and that's where the heat, that's 09:34  
24 where the cooking was done. 09:34  
25 But also -- oh, it would -- the smoke would go up to 09:34

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1 the ceiling. Also, there would be fire, sparks, and 09:34  
2 there was a group of young men whose job it was to make 09:34  
3 sure that there would be no fire. Fire was always a 09:34  
4 danger in the life of the Tlingit people because it was 09:34  
5 so devastating. Fighting it was immense. Young men 09:34  
6 liked to do it because they would get paid. So you know, 09:35  
7 that's always -- you could earn some extra money. 09:35  
8 So fire was always conscious in my father's mind. 09:35  
9 Let's see now. 09:35  
10 Q While on the subject of fires -- I want to 09:35  
11 return back to your work on this book -- but on the 09:35  
12 subject of fires, can you mention some of the serious or 09:35  
13 major fires that your father had been concerned about? 09:35  
14 A Well, of course, there's the Goldstein fire, 09:35  
15 1939, which we lost everything. There was -- the 09:35  
16 waterfront in Ketchikan burned. 09:35  
17 The Hoonah fire, oh, that was a fire! That was 09:35



18 during the Second world war. Barrels of oil would float 09:35  
 19 in from the sea, and the people would snag them and stick 09:35  
 20 them under the houses. Shortly before the fire, they 09:36  
 21 came -- a group of them came and brought regalia that had 09:36  
 22 been in boxes. Middle-aged people had never seen the 09:36  
 23 regalia that was in their boxes. They were astounded of 09:36  
 24 what the old people dug out of their boxes, and they came 09:36  
 25 to Juneau. They were really showing off because there 09:36

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1 was a marriage going on in Juneau, and one of the 09:36  
 2 families felt that the other family was beneath them, so 09:36  
 3 the family that -- it must have been the one from 09:36  
 4 Hoonah -- they went to show them, you know, we are not 09:36  
 5 beneath you, we are high-class people. But they wouldn't 09:36  
 6 allow anybody to take pictures, except they allowed my 09:36  
 7 mother to come after she worked during the day -- she was 09:36  
 8 on the Arts Commission that set the -- set this exhibit 09:36  
 9 up, too, incidentally -- she would come after the show 09:37  
 10 closed at 10:00, and she would sketch hats. She -- then 09:37  
 11 after she sketched them and put in the colors and worked 09:37  
 12 with it like that, and then later on she made these 09:37  
 13 wonderful pictures like, for instance -- of course, this 09:37  
 14 is the Tee-hit-ton hat. That did not go. That wasn't 09:37  
 15 part of the exhibit. Anyway, there were other hats, too. 09:37  
 16 There's this hat -- for instance, this hat was one of 09:37  
 17 the hats from Hoonah. She did that and others. This 09:37  
 18 is my mother's memoirs which I also worked on. It's not 09:37  
 19 nearly ready. I'm going to use it as a basis of a book 09:37  
 20 called "Living with a Native American Activist." 09:37  
 21 Anyway, those hats, she drew up bigger, and they were 09:37  
 22 turned over to the Juneau -- was it territorial, or was 09:37

23 it state -- the territorial museum as an exhibit, and 09:38  
24 they have it -- they put them in acid-free frames, 09:38  
25 et cetera, and I think -- I don't know how often they 09:38

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1 show it, but they put on a big show, and the pictures are 09:38  
2 available to witness in the basement of the building. 09:38  
3 Anyway, those -- they went -- took them back to Hoonah, 09:38  
4 and they stored them and they had a fire. 09:38

5 Q When you say "they took those back," are you 09:38  
6 talking about the regalia or the picture? 09:38

7 A No, no, no, no, not the pictures. They took -- 09:38  
8 they took the actual regalia back to Hoonah and put them 09:38  
9 back in their boxes because they were not to be brought 09:38  
10 forth until the next big party that they wanted to 09:38  
11 impress on somebody. And they had a fire, and the whole 09:38  
12 village burned. That was a real tragedy. 09:38

13 well, some people -- the only thing they had was, 09:38  
14 they came to Mother and asked her to draw a picture for 09:39  
15 them so that they could have a picture of their hat that 09:39  
16 had belonged to their tribe. 09:39

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7 A Oh, wrangell waterfront, that was a terrible 09:40  
8 fire, too. That happened in 1953, I think it was. My 09:40  
9 grandmother witnessed it, and I wouldn't be at all 09:40  
10 surprised if that didn't hasten her death. 09:40

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12 Anyway, yes, I collected this. There are some 09:43  
13 stories here. There are quotes. There are stories of -- 09:43  
14 well, here's "Totems and Crest Stories, the 09:44  
15 Keet-kuh-wahl," which is a huge, huge, huge -- what do 09:44



16 they call that -- fin of a killer whale that has 09:44  
17 manumitted specs of hair all around. That was a very 09:44  
18 wonderful thing. It's disappeared. It was in wrangell. 09:44  
19 I don't know where it was in wrangell, whether it was in 09:44  
20 the ANB Hall or where, but it disappeared. 09:44  
21 There is a picture of Chief Shakes the Third that was 09:44  
22 in the ANB Hall. That disappeared. You know, those 09:44  
23 things should be -- should have been in a museum. Well, 09:44  
24 they're gone, so what's done is done. 09:44

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1 -- my 09:48  
2 mother's memoirs is going to be the basis of a book 09:48  
3 called, "Living with a Native American Activist." And 09:48  
4 that's my father, and that wasn't easy. 09:48  
18 Q So I want to ask you a question about your 09:49  
19 father's knowledge of the Tee-hit-ton. 09:49  
20 A well, my grandmother, Tillie, was a Tee-hit-ton. 09:49  
21 And let's see. Dad became chief of the Tee-hit-ton at 09:49  
22 one of those interminable hearings the BIA and 09:49  
23 subcommittees, et cetera, have in Alaska periodically. 09:49  
24 And he was -- Julia Yacook, who was the old lady of the 09:49  
25 tribe, which was a traditional position of a very 09:50

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1 powerful woman who controls things behind the scenes, she 09:50  
2 came down during that hearing, and she announced to 09:50  
3 everybody there that Nick Cash, the current chief of the 09:50  
4 Tee-hit-ton was ill and, therefore, she was appointing 09:50  
5 that man, and she pointed to my father as the new chief 09:50  
6 of the Tee-hit-ton, so Dad became chief. 09:50  
7 And nobody else was consulted. This was a little 09:50  
8 unusual, but that's the way it was done. And everybody 09:50



9 accepted it; nobody challenged it. 09:50  
10 so he became chief; and as such, he theoretically had 09:50  
11 control of all the regalia that belonged to the tribe. 09:50  
12 well, most of the regalia had gone down the whiskey road. 09:50  
13 There wasn't much left. 09:51  
14 So when Tillie got back the hat, she gave it to my 09:51  
15 father to take care of, and that's -- I think I already 09:51  
16 talked about the Goldstein fire. And the hat was saved, 09:51  
17 and he decided after that that he had better do 09:51  
18 something. And so he got to talking with Jane wallen who 09:51  
19 was the curator of the -- was she curator of the wrangell 09:51  
20 museum? I think so. 09:51  
21 Anyway, he loaned it to her to take care of. And 09:51  
22 then, somewhere along the line, he thought, this isn't 09:51  
23 good enough, I think I better make it a gift, and so he 09:51  
24 made a gift. He made -- he made -- what's the word I 09:51  
25 want -- he made some qualifications to the gift. He 09:51

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1 said, they have to have the top knot, these things, the 09:52  
2 second hatch -- 09:52  
3 Q Can you describe what you're pointing to? 09:52  
4 You're pointing to the picture? 09:52  
5 A There are some straw round things on top. 09:52  
6 Q That's a tree or rings? 09:52  
7 A I don't remember what they're called. They 09:52  
8 are -- these rings represent a major potlatch, and there 09:52  
9 were four of them initially. And then these are sprays 09:52  
10 of ermine tails. And they -- anyway, the museum was able 09:52  
11 to get somebody to build some more, and so they put it 09:52  
12 together. 09:52  
13 And he also said it had to be displayed showing that 09:52

14 he was the -- his name was to be displayed as the 09:52  
15 custodian of the hat. And then he said the next 09:53  
16 custodian would be Richard Rinehart, Sr. if he survived 09:53  
17 Dad. Otherwise, Dad suggested alternative male 09:53  
18 Tee-hit-ton members. It had to be a male, and it had to 09:53  
19 be high caste. Well, that was to be a problem faced 09:53  
20 later. 09:53  
21 Anyway, they had -- he donated it to the museum. He 09:53  
22 advertised abroad what he was planning to do. He waited. 09:53  
23 There were no objections. He -- who was he to consult? 09:53  
24 Let's see. Well, I'm sure he consulted my mother. I'm 09:53  
25 sure he consulted my Uncle Louie. 09:53

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1 I don't know if he consulted Richard Rinehart. I 09:53  
2 think Richard was at the time in Portland, but I'm not 09:54  
3 sure. 09:54  
4 Anyway, he -- oh, the other Tee-hit-tons were spread 09:54  
5 abroad. I know there were some in New York, there were 09:54  
6 some in Florida, there were some in New Orleans, there 09:54  
7 were some in Portland and some in San Francisco. No way 09:54  
8 could he consult those people. Besides, they probably 09:54  
9 weren't interested. By that time, they were too busy 09:54  
10 living their daily lives. 09:54  
11 Gathering tales and protocol and that sort of thing 09:54  
12 was done during the winter. In the summer, spring, they 09:54  
13 were fishing. The summer, they were fishing to -- 09:54  
14 different kind of fish. In fall, they were hunting. 09:54  
15 winter is when they had the potlatches and had all the 09:54  
16 parties and talked all the -- and told all the stories 09:54  
17 and visited weeks on end. 09:54  
18 Anyway, after they had the -- he changed it into a 09:54  
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19 donation to the museum, they had a big potlatch, they had 09:55  
20 a party, and they spread the word throughout the land 09:55  
21 what he had done. He had obeyed Indian law, and he had 09:55  
22 obeyed white man laws, and then he rested. Oh, that's a 09:55  
23 joke, son. My father never rested. In fact, he was 09:55  
24 working for his people the night before he died. 09:55  
25 Anyway, after my mother died, he spent more time in 09:55

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1 Alaska. He lived at Sheldon Jackson College, and he 09:55  
2 taught a class in civil rights, and he lived on a small 09:55  
3 Social Security pension and some -- I think he got 09:55  
4 involved in the pension that the Alaskans got as part of 09:55  
5 the Alaska Land Settlement. 09:55  
6 Q So is it fair to say that your father was 09:56  
7 knowledgeable about Tee-hit-ton laws? 09:56  
8 A Oh, my grandmother had taught him the lore, the 09:56  
9 protocol, of the Tee-hit-ton family. He knew who the 09:56  
10 Tee-hit-tons were. Not only that, but when they were 09:56  
11 working on the register trying to get people on the roll 09:56  
12 for -- to get Indian rights, the people the Bureau of 09:56  
13 Indian Affairs sent out did not work very hard in 09:56  
14 collecting a roll. So Dad had a stack of cards, oh, at 09:56  
15 least, six inches tall of people he had -- who phoned him 09:56  
16 to say, hey, I hear there's a roll being made, I'm 09:56  
17 Tlingit. So he would start questioning, what is your 09:56  
18 name, who are you related to, where were you born, and he 09:56  
19 collected those cards, and he turned the names into the 09:56  
20 Bureau of -- yeah, I guess it was -- whoever was 09:57  
21 collecting the roll, I've forgotten who did that -- 09:57  
22 and to prove that they were Indians. 09:57  
23 Anyway, he had a tremendous list, and he would call 09:57



24 people, I heard from so and so, he tells me that -- they 09:57  
25 tell me that you are so and so. Yeah, you are -- you can 09:57

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1 join, but you have to apply. And so he would tell them 09:57  
2 that, and they would apply, so he did a lot. 09:57

25 Q Do you know of anyone who was as knowledgeable 09:59

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1 as your father about Tee-hit-ton laws and customs? 09:59

2 A There is no one, no one. They -- the thing is 09:59  
3 that, when he was collecting, he wrote it down. 09:59

14 how did Sealaska become a 10:00  
15 tribal -- what do they call it -- tribal something. what 10:00  
16 do they call it, tribal entity? 10:00

17 MR. SIMPSON: It's a regional corporation. 10:00

18 A I know all about regional corporation. I was 10:00  
19 there when all the battles were going on about settling 10:00  
20 the white-man style corporations, not under the purview 10:00  
21 of the SEC.

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4 But anyway, they are not a tribal entity; and how 10:01  
5 they think that they can become one, I don't know. 10:01

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so I wanted to move on to a 10:33  
11 discussion about that Tlingit law and what is -- what 10:33  
12 under Tlingit law and tradition is the process. 10:33

13 THE WITNESS: Well -- 10:33

14 MR. SLOTNICK: Does that clarify for you? 10:33

15 MR. SIMPSON: Okay. Thank you. 10:33

16 A Okay. Each tribe has a council made up of male 10:33  
17 high-caste members. It depends upon how big the tribe 10:33



18 is, how many members would be at council. 10:33  
19 For instance, in Wrangell, which was unique, they had 10:33  
20 nine tribes that met together, and the chiefs of every 10:33  
21 one of those tribes would be in the Shgut'quon 10:33  
22 Federation, and they would make decisions. They were 10:33  
23 made up of Ravens and wolfs, and they would discuss 10:34  
24 things. 10:34  
25 If somebody disagreed, why, that was their privilege. 10:34

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1 But it was respect, always respect. 10:34  
2 Let's see. I think I've lost track of where I was. 10:34  
3 They were -- okay. In the matter of battles, for 10:34  
4 instance, in the Nahn-ya-ahyi tribe, their chief would be 10:34  
5 the battle leader. There were the Kiks-uddys and the 10:34  
6 Koch-uddys and Sitka-uddy. I don't remember all of them. 10:34  
7 I've got it written down in the book, all of those, but 10:34  
8 there were nine separate tribes. 10:34  
9 But within each tribe there would be the chief and 10:34  
10 other members of the high caste. Now, that could vary. 10:34  
11 I have no way of knowing that. And they would make 10:34  
12 decisions. It could be that the chief would make the 10:35  
13 decision all by himself. Women were important but behind 10:35  
14 the scenes. They did not talk in public. 10:35

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12 And so you were discussing a decision-making process 10:35  
13 for all of the tribes that would be in the Sitka area? 10:36  
14 A And nine in the Wrangell area. Wrangell was the 10:36  
15 only one that had this federation. I don't know what 10:36  
16 Sitka does, for instance. 10:36



17 Q Were these decisions written down? 10:36  
18 A Oh, no. What would they write them on? 10:36  
19 Q So it was oral? 10:36  
20 A My father wrote, but he wasn't alive during that 10:36  
21 time. 10:36  
22 Q We're talking tradition? 10:36  
23 A Nothing was written down. It's all oral 10:36  
24 history. 10:36

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19 Q So you were just describing a process for a 10:37  
20 federation of tribes. What about within one tribe? 10:37  
21 A Well, that would be the -- within one tribe 10:37  
22 would be -- well, my father, my Uncle Louie, his -- some 10:37  
23 of his first cousins. I think there was a Nord -- I've 10:37  
24 forgotten. I had been working on the Tee-hit-ton tribal 10:38  
25 family tree, but I haven't worked on it for several 10:38

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1 years. 10:38  
2 And so it would be all the senior -- well, not 10:38  
3 seniors -- all the Tee-hit-ton males who were high caste. 10:38  
4 I don't know how they got low-caste Indians. I really 10:38  
5 don't, but I don't have to worry about that because I'm 10:38  
6 high caste, you know. It doesn't concern me. 10:38  
7 Q So would it be all high caste or the elders who 10:38  
8 were high caste? 10:38  
9 A High caste. Well, you may only have two elders. 10:38  
10 You've got to have high-caste people. 10:38  
11 Q Okay. 10:38  
12 A And that would vary on how many people of the 10:38  
13 tribe there is left. That's sort of falling apart, the 10:38



14 tribes is -- illness and disinterest, and et cetera. 10:39

15 Q And what kind of decisions could the tribal 10:39

16 chief make on his own? 10:39

17 A I haven't the vaguest idea. I don't live that 10:39

18 life. They lived in communal houses. How long has it 10:39

19 been since they lived in communal houses? 10:39

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21 Q So getting back to the terms "honor" and 10:41

22 "respect" that you've used, how important is it to honor 10:41

23 and respect its elders and ancestors? 10:41

24 A It is paramount. That's all I can say, it's 10:41

25 paramount. It wasn't thought of not being done. That's 10:41

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1 a white man thing. Indians respected their seniors, they 10:41

2 respected the rules, they respected the people. That's a 10:41

3 white man thing -- 10:41

4 Q What's a white man thing? 10:42

5 A -- to disrespect. 10:42

6 Q To undo what the elders have done, that's a 10:42

7 white man thing? 10:42

8 A They would never undo what the elders did, their 10:42

9 experience and their respect for them. That's a white 10:42

10 man thing. They're the ones that disrespect the seniors. 10:42

11 It happens all the time. Indians don't do that. 10:42

24 I want to get back to this issue of honor 10:43

25 and respect and ask how that plays into your view of the 10:43

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1 proceedings to try to remove the hat from the museum. 10:43

2 A I think Sealaska is showing disrespect to my 10:43

3 father. There is no "yes" or "no" about it. They are 10:43





8 ask? 10:51  
9 He let it be known. And if anybody wants to object, 10:51  
10 object. Nobody objected. 10:52

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7 Q So the custodian would have had authority in the 10:59  
8 future after he was gone to make decisions assuming for 10:59  
9 the hat -- 10:59  
10 A Like that, yeah, of its use. 10:59  
11 Q -- for its display or use? 10:59  
12 A The display, yes. And I do -- I think that's 10:59  
13 written in your agreement, isn't it, that if Richard has 10:59  
14 a big potlatch or something, he can pull the hat out and 10:59  
15 display it. 10:59  
16 But it has to stay in something fireproof, so it goes 10:59  
17 back to the -- that is a very, very important thing. 10:59  
18 Fire is -- has always been a great thing to worry about. 10:59  
19 But as far as Richard having it in his house, his 10:59  
20 house could burn up, no way. I think my father made it 11:00  
21 plain that the hat should stay there, and when Richard 11:00  
22 was gone, it would go to the next eligible Tee-hit-ton 11:00  
23 person. And of course, who is that going to be? well, 11:00  
24 maybe when I get around to finishing up the family tree, 11:00  
25 we'll come up with somebody. I doubt it. 11:00

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1 And as far as it being Sealaska, Sealaska is not a 11:00  
2 tribe, period, end of sentence. Even if Sealaska should 11:00  
3 name this cultural center Paul Brothers & Sons, I would 11:00  
4 not be seduced into agreeing to something that was wrong. 11:01  
5 I hope they name it that  
8 MR. PAUL: Do you want to clarify your standing? 11:01  
9 You are not Tee-hit-ton. 11:01

10 THE WITNESS: Oh, yes. That's right. 11:01  
11 A Well, I did tell you, my name is 11:01  
12 Shah-nah-Xee Nahn-ya-ahyi. I am not a Tee-hit-ton. I 11:01  
13 have -- I have no control over the hat. I've already 11:01  
14 made it plain what I would do if I did but I don't. 11:01  
15 And certainly, sealaska tribal entity is not Sealaska 11:01  
16 Tee-hit-ton entity, so that takes care of that. 11:02  
17 And Richard Rinehart, Jr. has retracted his statement 11:02  
18 that he would gladly accept it from his father because he 11:02  
19 is not Tee-hit-ton. He has said in one of his letters 11:02  
20 that he gladly accepted the responsibility of the hat 11:02  
21 from his father. That cannot be. 11:02

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1 REPORTER'S CERTIFICATE

2  
3 I, J. GAYLE HAYS, CSR No. 1964, Certified  
4 Shorthand Reporter, certify;  
5 That the foregoing proceedings were taken before  
6 me at the time and place therein set forth, at which  
7 time the witness was put under oath by me;  
8 That the testimony of the witness, the questions  
9 propounded, and all objections and statements made at  
10 the time of the examination were recorded  
11 stenographically by me and were thereafter  
12 transcribed;  
13 That the foregoing is a true and correct  
14 transcript of my shorthand notes so taken.  
15 I further certify that I am not a relative or  
16 employee of any attorney of the parties, nor  
17 financially interested in the action.  
18 I declare under penalty of perjury under the laws

of the State of Washington that the foregoing is true  
and correct.

Dated November 9, 2010.

\_\_\_\_\_  
J. Gayle Hays, RPR, CSR No. 1964

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□

STATE OF \_\_\_\_\_)

COUNTY OF \_\_\_\_\_)

I, the undersigned, declare under penalty  
of perjury that I have read the foregoing transcript,  
and I have made any corrections, additions or  
deletions that I was desirous of making; that the  
foregoing is a true and correct transcript of  
my testimony contained therein.

EXECUTED this \_\_\_\_\_ day of \_\_\_\_\_,  
\_\_\_\_\_, at \_\_\_\_\_, \_\_\_\_\_.  
(City) (State)



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